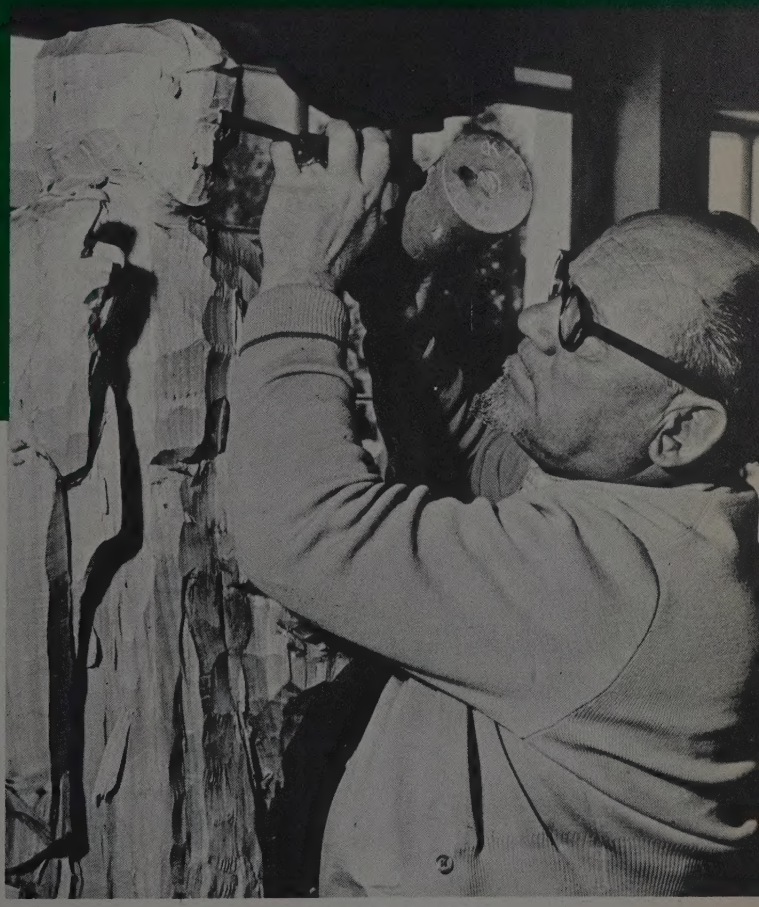
he LUTHERAN



PASSION PLAYER

Oberammergau woodcarvers turn actors for famed drama

ol. 42, No. 24

MARCH 16, 1960

MISTAKEN IDENTITY

IT WAS FRIDAY and I was traveling homeward on an airliner. I was dressed in clerical clothing (the reason for this explanation will soon become obvious).

The stewardess, soon after we were airborne, began to serve dinner. Since it was Friday, she was offering the passengers a choice of entree—steak or fish.

WHEN SHE arrived at my seat—the last one—she smiled and very pleasingly said, "Father, I saved fish for you."

Since I was wearing a clerical collar, it was an easy mistake for her to make. It was quite natural for her to imagine me a Roman Catholic priest. However, this case of mistaken identification led me to think of other and more serious cases of the sa thing among Christians.

THE FIRST is the mistake of identify the Word of God with a printed page, w the Word is the living Christ as he co to us, whether it is through the printed pa through the preaching of the Gos through the word of a loved one, or thro the sacraments.

The second is the mistake of identify the church as a gathering of good peo when actually it is a gathering of sinn who recognize their need for salvation find their assurance in the Lord of church.

—RICHARD L. PETERMA

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● RECENTLY California's Governor Edmund G. Brown called upon a reluctant legislature to abolish the death penalty in that state. Capital punishment, he said, has been a failure: "Beyond its horror and incivility, it has neither protected the innocent nor deterred the wicked." Last year, the ULC's Board of Social Missions subsidized a study of capital punishment according to the Christian view, which had been conducted by the Ohio Synod. The board's department of social action is completing an expanded study soon to be submitted to the board. This week we publish articles by two of the Ohio Synod contributors to the study (*page 11-17*). For an editorial expression, see *page 50*.

● THE WOODCARVER on the cover represents Oberammergau's three-century-old tradition. He produces religious art (much of it for export to America) and takes part in the Bavarian village's celebrated Passion play presented every ten years since 1634. Just what the 1960 edition will mean to the people of Oberammergau and the tens of thousands of spectators is described by a Lutheran air force chaplain who is familiar with the place and its people (*page 18*). Pastor Theodore J. Kleinhans, 35, was born in Kansas, served in Geneva with the Lutheran World Federation, and in London, has been a military chaplain since 1953.

● THE WORLD CAVED IN for Roy Maltby stricken by multiple sclerosis just before entering a Lutheran seminary. Since then the graduate of Pacific Lutheran College has tried to express what spiritual and physical process of adaptation he had to go through until he was able to find, through faith, a new foundation for life (*see* THE LUTHERAN, *April 29, 1959*). In this issue (*page 23*) he describes his first day in church after three years.

Cover picture courtesy of Roy Bernard Co.

THE CHURCH IN THE NEWS

White House delegates get briefing

A White House Conference on Children and Youth will bring 6,000 religious and civic leaders to Washington March 27-April 3. They will discuss national problems such as juvenile delinquency, censorship of books and movies, federal support for education, and family life.

This month it was disclosed that Roman Catholic, Jewish and Protestant bodies had sent guide books to delegates outlining their respective positions on controversial issues. Conference officials expressed fears that they might embroil the gathering in a sectarian battle over issues like birth control and federal aid to parochial schools.

Sharpest criticism was aimed at the booklet sent to 400 Roman Catholic delegates giving the official Roman Catholic position on 29 controversial issues ranging from birth control to U.S. diplomatic representation at the Vatican. Dr. Glenn L. Archer called the book an "unblushing attempt to commit the conference to a reactionary sectarian program." He deplored its attacks on the YMCA marriage education program and on the public schools for lacking a moral atmosphere. Monsignor Raymond J. Gallagher, a vice-chairman of the conference, responded that the book was distributed to a having the Roman Catholic position understood or expressed in a variet ways. . . . There will be a uniform pr tation of the Catholic position by all have the opportunity to speak."

Church positions compared

The National Council of Churches' partment of Social Welfare booklet be available to any conference dele who wants it, said Dr. William J. laume, director of the department also a vice-chairman of the confere It will cite "various positions of the C olic, Jewish and Protestant groups or or seven issues not covered by the preparatory documents issued for delegates."

Jewish delegates will get a boo called "Safeguarding Religious Libe said Dr. Marc H. Tannenbaum, execu secretary of the Synagogue Counci America and another vice-chairman. book deals with church-state relati religion in public schools, and federal to private schools, he said.

Vice-chairmen Gallagher, Villaume Tannenbaum got together on a joint e issued as one of the preliminary d ments for the conference. It u "closest co-operation among major fa and sects" for a "reaffirmation of b in authentic spiritual values." Par should return to family prayer and B reading and worship with their chil in churches and synagogues, the e says.

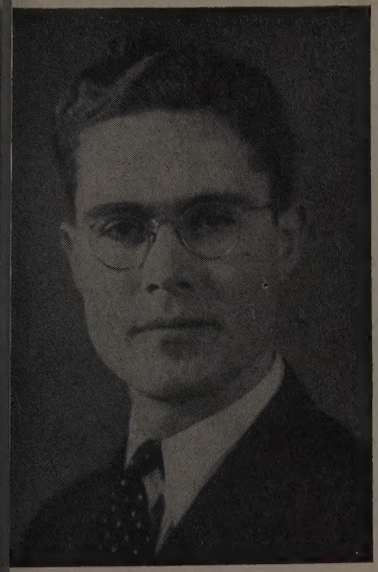
Pope names more cardinals

Pope John XXIII continued to sha precedent when he named seven a tional cardinals this month to the hig body in the Roman Catholic Church. appointments raise membership in Sacred College to 85, the highest e

these, 38 were named by Pope John. or 350 years membership was limited 70. Growth of the Roman Catholic urch and increase in the world's popu- on have been given as reasons for the eased number of cardinals.

Among those named was the first Ne- cardinal, 47-year-old Bishop Laurean gambwa of Tanganyika, East Africa. ained in 1943, the new cardinal be- e a bishop seven years ago.

Also named were a Japanese, a Fili- o, two Italians, a Frenchman and a chman.



DR. REGINALD W. DEITZ
Called home

Deitz dies suddenly

Dr. Reginald W. Deitz, since 1951 pro- sor of church history at Gettysburg minary, died suddenly in New York y on March 3. He was 45.

Before joining the seminary faculty, Deitz had served parishes in Airmont, New York, and Columbia, Pennsylvania. He was for seven years an editor for the United Lutheran Church's Board of Parish Education. Only last month he had accepted an appointment from the Board of Higher Education to organize conferences for pastors as "in-service" refresher courses in theology.

A fuller obituary appears on page 48.

Trend toward freedom noted

Some Roman Catholic theologians, including "very important members of the hierarchy," favor religious freedom, according to a study made by the World Council of Churches. The trend has raised hopes that "new ways toward an ecumenical understanding" may be reached between the Roman Catholic Church and other churches, it says.

The 95-page document, *Roman Catholicism and Religious Liberty*, was prepared for the World Council's Division of Studies by Dr. A. F. Carrillo de Albornoz, an Episcopalian who was formerly a Roman Catholic. It is the first study on religious liberty issued by the council, which has 172 member churches of the Anglican, Orthodox and Protestant confessions.

The French are leading the "increasing stream in favor of religious liberty within the Roman Catholic Church," Dr. Carrillo said. He noted, however, that "there is still no authoritative and decisive statement of the highest Roman Catholic hierarchy in favor of religious freedom." He added that Roman Catholic theologians would have to find "a completely satisfactory formulation of the theology of religious freedom" before the Vatican would consider the subject "sufficiently ripe for making a final decision."

Lutheran research starts

A study of contemporary Roman Catholicism was started in Denmark last

month under Lutheran World Federation auspices. The program is under the direction of Dr. K. E. Skydsgaard, Danish Lutheran theologian on leave from his teaching post at the University of Copenhagen. The research is being done at the university's Ecumenical Institute.

Neither Roman Catholicism nor Lutheranism is the same today as it was at the time of the Reformation, Dr. Skydsgaard said in a radio broadcast. The study will attempt to examine what they have in common and what separates them today, he explained. It will investigate both the theoretical and practical aspects of Roman Catholic life, including its veneration of the Virgin Mary.

The French Roman Catholic magazine *Catholiques Internationales* welcomed the Skydsgaard inquiry, calling him "one of the great Lutheran specialists on Catholicism." It praised his book *One in Christ,* published in the United States by the Muhlenberg Press. "There would be no way to get a better idea of what we have in common and what separates us—Lutherans and Catholics—from the viewpoint of a Lutheran than to read this warm little book," it said.

Interfaith study gains in Germany

More than half of the doctoral dissertations submitted to Roman Catholic theological faculties in West Germany deal with Protestant theology, Dr. Ernst Kinder told an audience in St. Paul. Dr. Kinder, a leading German Lutheran theologian, is a member of the faculty at the University of Muenster and of the Lutheran World Federation's commission on theology.

There is a "growing dialogue" between Protestant and Roman Catholic clergymen in Europe, Dr. Kinder said. It takes place in annual week-long meetings between theological professors of the two faiths, in local church discussions s sored by the *Una Sancta* ("One Chur movement, and in books and articles

Radio-TV code adopted

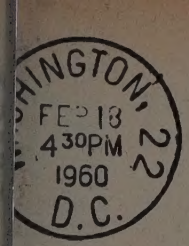
"Something is radically wrong with ethical and moral climate of Ameri Dr. S. Franklin Mack declared at meeting of the National Council Churches' Broadcasting and Film C mission last month. The commission's ecutive director cited the TV quiz s dals and the recent crackdown on leading advertising.

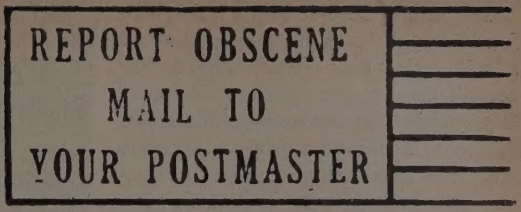
"Churches, schools and homes" sho feel "uncomfortable" because they h failed to connect precept and pract Dr. Mack continued. He urged increa efforts to make a "positive impact on changing American culture." Mass me provide a "vast untapped potential Christian education," he said.

The commission approved a new c of standards for Protestant religi broadcasters. It provides that religi broadcasts should not be for "perso profit" or for "solicitation of funds" that they should be sponsored by a sponsible" church or religious associati The code will be circulated among Pr estant broadcasters, including those represented in the National Council. they accept it, if will be commended the broadcasting industry.

Citizens to fight filth

Circulation of obscene and porn graphic literature and pictures has reach the proportions of a major industry the United States, a conference of churc men and civic leaders in Cincinnati w told. The group formed a national Ci zens Committee for Decent Literatu Chosen as president was Dr. Bernard Donovan, assistant superintendent schools in New York City and a Rom





MAIL CANCELLATION AIDS POST OFFICE FIGHT ON SMUT
Stamp used in 13 major cities asks public co-operation

nolic layman. Local groups will be nized throughout the country.

he program of the committee "abhors lic censorship, however well in- ed," according to a spokesman. It s "strict reliance upon constitutional rcement of the criminal law by duly stituted authority." Main efforts will o make people aware of the growing blem of salacious literature, especially ng teen-agers, and to encourage the ling of decent literature.

ostmaster General Arthur E. Sum- field in a message to the Cincinnati ering warned against "extremism" in ing with salacious literature. Actions n to remove it from circulation uld be "thoughtful, sensible and fully eeping with our American processes ustice, freedom and individual rights." advocated strengthened legislation and mmunity support for efforts to prevent anized crime from taking over the cious literature "racket."

National conference asked

A national conference of civic and re- ous leaders should be called to deal n the growing problem of pornography books, magazines, movies and other ects of U.S. life, said Sen. Hugh Scott -Pa.). He introduced a joint resolu- in Congress asking the President to the meeting.

The time has come to do more than view with alarm," Sen Scott said. "The situation has reached alarming proportions. It is cold comfort to explain . . . that all the federal government can do is to intercept such material when it moves through the mails, at the point of interstate transmission." He called for stricter federal regulation, co-operation between state officials and strong public support to combat this threat to young people.

Thirteen major post offices used a new cancellation this month asking public co-operation in cracking down on "smut peddlers" who mail obscene material to young people. Postal officials said parents often indignantly burned the mail without reporting it to postal officials. Since postal inspectors are forbidden to open first-class mail, their only means of obtaining evidence against mail order dealers in obscenity is through co-operation from the general public.

Pennsylvania bet plan attacked

Thirteen Pennsylvania counties will hold local option elections on April 26 to determine whether they will permit pari-mutuel wagering at harness-race tracks within their borders. The voting will be conducted in accordance with an enabling bill recently adopted by the state legislature and approved by Gov. David L. Lawrence. Sponsors said the racing would yield $5 million in taxes annually to the state.

The state's Council of Churches and Lord's Day Alliance this month launched attacks against the proposed betting. The council accused the state of using morally questionable methods to finance its program. You cannot estimate in dollars and cents destruction of persons, families, governments, communities. . . . Legalized gambling puts an excessive amount of money in the hands of unscrupulous men. . . . The state will receive 5 per cent from gambling income while 95 per cent will go into the hands of the track operators."

The betting plan "appeals to the lowest instinct of man," said the alliance's Executive Secretary Melvin M. Forney.

Won't enforce bingo law

Bingo had gotten into the headlines in Philadelphia when police closed down games in two Roman Catholic churches. The games had been conducted in violation of state gambling laws.

Philadelphia's Democratic organization announced it would press for new legislation to permit bingo games conducted by religious or charitable groups. The city's Council of Churches responded that "legalized gambling in any form fosters the irresponsible concept of getting wealth without labor and reward without merit." A Roman Catholic spokesman said his church did not approve bingo games that violated state laws.

Mayor Richardson C. Dilworth said he could see nothing wrong with bingo games conducted by churches for their members. Victor H. Blanc, Philadelphia District Attorney, added that his office would maintain a "hands-off" policy on bingo games operated by churches or charities. He "leaves enforcement of laws up to the police, and is charged only with prosecuting those arrested by the police," the district attorney said.

SIGN LANGUAGE

Message on church bulletin boar Lakewood, Ohio, attracted photogr

Dr. Jensen to retire

Dr. Alfred Jensen, president fo years of the 24,000-member Ame Evangelical Lutheran Church, will when his term expires at the end o year, he said this month. Dr. Jensen is not eligible for re-election by church's convention which meet Waterloo, Iowa, in August.

A nominating committee compos nine clergymen and nine laymen w named at the opening session of the vention, Dr. Jensen said. They will su two candidates for the office. The president will begin his four-year on Jan. 1, 1961, but may never com it. If the present merger plans go thro the AELC will become a member o Lutheran Church in America when constituted at the merger conventio June, 1962.

logians to visit

nual summer exchanges of theologi- cturers were announced this month. American scholars will attend the d Luther Research Congress at ister, Germany, in August, the Na- Lutheran Council's Department of logical Co-operation said. Among will be Dr. Walter Kukkonen and Robert H. Fischer of the ULC Chi- Seminary and Dr. Theodore G. ert of Philadelphia Seminary.

cturing in U.S. Lutheran seminaries schools this summer under NLC ces will be two European theologians . Gunnar Hillerdal of Sweden and John Marsh of England. They will at Chicago, Pacific and Wartburg naries.

uth American theology teachers rep- ting the faculties of the Lutheran naries at Sao Leopoldo, Brazil, and C. Paz, Argentina, will attend a con- ce in July, Dr. Stewart W. Herman The conference will be the first -seminary meeting of Lutherans on outhern continent.

s undermine church, Lilje says

mmunists are claiming to have n up the work of creation where left off," Bishop Hanns Lilje of Han- r, Germany, told an audience of 0 in Minneapolis. They are using sputniks and other space inventions propaganda "that has been effective" tacking the foundations of the Chris- faith, he said. The German bishop, is president of the United Evangeli- Lutheran Church in Germany, is ding several months in the U.S. as a ng professor at New York's Union inary.

hristians of the West must "develop w sense of commitment" to meet the enge of militant atheism, Bishop Lilje continued. One of the most dangerous ideas is that you can have the Christian faith without intellectual powers, he said. "What Christianity needs is hard and precise thinking. The church will never succeed in impressing agnostics if it doesn't start thinking, worshiping God in the mind and living in brotherly love."

Beside the militant atheism of the Reds, there is a "subtle intellectual atheism" of the existentialists who "don't know what to think," the bishop said. He also noted the "practical atheism" of those who have too much wealth and live as though there were no God.

And so forth

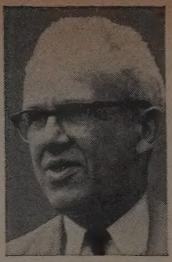
More women should be named to agencies and assemblies of the Lutheran World Federation, the Commission on Stewardship and Congregational Life urged. Of LWF's seven commissions and two committees, only one now has women members.

National headquarters for the Protestant Episcopal Church will remain in New York City. A 14-story, $3.5 million building will be erected on an East Side site to replace the present Fourth Avenue building.

Danish Lutheran bishops have ended the requirement of compulsory church attendance by candidates for confirmation. Instead, pastors will stress the desirability of regular attendance.

Increased auto and cycle traffic on German roads has led church leaders to start a safety drive. Chief slogan is, "Don't drink if you have to drive; don't drive if you have drunk."

Miss Arlette Pederson, a member of the Evangelical Lutheran Church, was appointed assistant executive director of the National Council of Churches' department of social welfare.



WASHINGTON

By ROBERT VAN DEUSEN

CIVIL RIGHTS DEBATE

SENATORS on both sides of the civil rights issue sensed that the showdown had arrived. The pressure for enforcing voting rights of Negroes in the South had become so great that no ordinary measures could keep the dike from breaking.

The cross-currents of an election year made the situation more intense. In some of the populous states of the North, the Negro vote might hold the balance of power. Candidates for the presidency stood to gain more by aligning themselves with Negro voting rights than they would lose by arousing southern opposition. The one exception might be Senator Lyndon Johnson, who has been considered the candidate of the South.

Senator Johnson was apparently willing to take the chance of alienating some supporters. At his insistence, round-the-clock sessions were begun in an effort to wear down the opposition of southern Senators. There were rumblings of disaffection and threats of reprisal. But the undeclared Presidential candidate, who has been trying to be labeled a "westerner," stuck to his tough strategy.

AS THE MARATHON session began, Senator Richard Russell of Georgia hinted that other parts of the civil rights bill were more distasteful to the South than those dealing with voting rights. He said that the requirement for the preservation of voting records for three years was the least objectionable provision, and
even the proposal for voting referee
pointed by federal courts to be sur
groes were permitted to register an
was not too obnoxious.

Senator Russell charged that pr
ents of civil rights legislation were
voting rights as a "front" to push th
other features which were more bi
opposed by the South, such as those
ing with school desegregation and wit
discrimination. This led to the c
ture that southern Senators might f
agree to a compromise which woul
clude a strengthening of voting right

Filibuster or cloture?

THE BIG procedural question
whether the filibuster technique wou
successful, as it has been in the pa
keeping the civil rights bill from co
to a vote. If the day-and-night
tinuous session failed to break the op
tion, the only alternative would b
apply cloture.

The cloture rule, by which de
could be cut off by the vote of two-th
of the entire Senate, was adopted in 1
Since then it has been attempted
times, and each time has failed. Sena
were unwilling to give up the priv
of unlimited debate.

Last year the cloture rule was mod
so that two-thirds of *those present
voting* could end debate. This may
vide just the margin needed to re-es
lish majority rule in the Senate, and
Senators "the right to vote on the
groes' right to vote." If this happen
will be a historic landmark.

Meanwhile, the spectacle of digni
Senators sleeping on cots, turning
drowsily at 3 A.M. for a quorum
then going back to bed while a lone
ator droned on to an empty cham
caricatured American democracy.

Last year the Board of Social Missions decided to co-operate in a study of capital punishment in the Christian view initiated by the Ohio Synod. Among contributors to the study were Pastors James Barkenquast and Theodore Horner, John Hofer and Dr. Karl Hertz. This week we publish the theological pros and cons as seen by Pastors Barkenquast and Horner. They represent their own opinions. Other articles will follow.

a case

FOR capital punishment

By James L. Barkenquast

APITAL PUNISHMENT is drawing an asing amount of attention these days. bolition is under discussion in Cali- a this month. A sizable portion of ic opinion, in the Americas and else- e throughout the world, is passion- arguing against the death penalty. king at the question from a theologi- viewpoint I draw a different conclu-

nce we believe that the Bible speaks e problems of man at all times and ll places, we turn first to this Word ttempting to define a Christian po- n on capital punishment even though brief article cannot cover all the per- nt biblical passages. But here are the t important ones:

the Old Testament the crucial pas- is Genesis 9:5-6. The context is this: flood waters have receded, and Noah his family have emerged from the ark to live once again on dry land. God is blessing Noah and is commanding him to take vigorous charge of affairs, now that the terrible judgment of the flood has passed.

Some new prohibitions and commandments, not previously revealed, are now in order. God lays these commandments before Noah and the small group of flood survivors, as a part of the conditions under which they are to make the new start in human habitation of the earth. Note that God is revealing himself both as a God of mercy (he ended the flood and blessed its survivors) and as a God of judgment (he prescribes certain general rules and regulations which shall apply to the new civilization which is now to be built).

The passage describes less restrictive regulations than had at first been imposed

(compare Genesis 1:29-30), but does not turn man loose to do anything he pleases in re-conquering the earth or finding his food on it. Man must respect flesh that still has life—that is, that still has its blood in it (9:4). (The Hebrews identified *life* with *blood*.)

The presence of blood does not prohibit man from using certain flesh as food. But blood of *the man*—that is a different thing! For man, unlike any other blood-bearing being, was made in the image of God. Other blood may be shed, for food especially; but whoever sheds blood of the *man*, by *man* shall the former's (own) blood be shed (9:6). The emphasis in the Hebrew passage is on blood of the *man* in contrast with blood of other creatures, whose blood may be shed.

Thus capital punishment appears in this context as a divine command. No details are given as to how this command shall be carried out, but the fundamental principle fairly shouts at us as a thunderous, majestic, divine order.

Let us note that this passage does not speculate on the various problems which a man-centered way of life can raise. This passage does not defend or command capital punishment because it deters men from murder (although we might guess that some such thing was in the author's mind).

It does not speculate as to whether the individual murderer or society is to blame when an act of premeditated homicide takes place. It simply singles out man as *the one being* in all creation who is created in the image of God; and for that reason it stipulates that no one may destroy with impunity this creature made in the image of God. Such is the law of God in the context of Genesis 9.

THE OLD TESTAMENT provides us with a great deal of information as to how this precept was developed in the life of the Hebrews. Exodus 20:13 reaffirms the fundamental belief in the sanctity of the image of God by prohibiting murder. (This passage does *not* prohibit killing in general, but only the specific form of killing known as *murder*. The Old Testament makes a careful distinction between some ways of taking life, as in war, and outright murder.)

The establishment of the cities of refuge (Numbers 35:9-15) shows concern over the possibility of private revenge arising out of the precept of capital punishment. As occasion demanded, the list of capital crimes was extended and modified as conditions changed (Exodus 21:12ff.; Leviticus 24:16ff.). Moreover, the Old Testament recognizes the complicity of the government in allowing capital offenders to go unpunished (Deuteronomy 19:10, 13).

THE NEW TESTAMENT, in contrast to the Old, centers attention on the love and mercy of God as manifest in Christ Jesus. It declares that God has reconciled the world unto himself through his Son. One may ask, then, what effect Christ has had upon the various laws of the Old Testament, specifically the command of capital punishment.

Christ both fulfilled the Law (Matthew 5:17) and was the end of Law (Romans 10:4). This means that he gathered up the old Jewish ceremonial requirements into his person, making his complete and unique sacrifice to which nothing could possibly be added (Hebrews 9:25-26).

In one instance Christ very pointedly set aside the specific Old Testament law of like-for-like (Matthew 5:38). Paul's approach in Galatians 3 affirms both the belief that the Law is *not* against the promises of God, and the conviction that faith frees us from the restraints

Law. Elsewhere, particularly in Ro-
s 5:20-21, St. Paul sees the Law as
ng up the conditions in which grace
abound.
n these and other New Testament ref-
ces it seems clear that 1) Christ has
e all the difference in the world, so
as our attitude toward the rules and
lations of the Old Testament is con-
ed, yet also that 2) the Law must
inue to function in close relationship

AMES L. BARKENQUAST, ordained
y the Ohio Synod in 1957, studied
the University of Toledo, Cor-
ell, Wittenberg, and Hamma Di-
nity School, served as pastor of
rinity Church, Findlay, Ohio, un-
last year when he resumed
udies in philosophy of religion at
e Graduate School of Theology
Oberlin, Ohio. He'll continue
udies in systematic theology at
rlangen University under a Lu-
eran Brotherhood grant next year.

to the Gospel, lest we lose the real meaning of the Gospel.

Christ's statement that all who take to the sword shall perish by it (Matthew 26:52) is consistent with capital punishment; and the New Testament view of the state as divinely endowed with disciplinary authority (Romans 13:1-7; I Peter 2:13-17) virtually amounts to commanding capital punishment, although this is not absolutely explicit.

But the New Testament, like the Old, takes God's Law very seriously, and nowhere is there expressed or implied a *repeal* of the precept of Genesis 9:6.

THE HISTORICAL DEVELOPMENT of capital punishment has shown that at times its application has reached frightening extremes, horrifying to describe and unchristian in every sense of the word.

The rise of humanitarian feelings, the concern for a more man-centered and a less God-centered philosophy of law, and the general desire for tangible Christian social action have led to increasing demands for the abolition of capital punishment.

Some modern Christian commentators question whether capital punishment was ever right. Others believe that, although it was legitimately practiced in the original Judeo-Christian context, conditions have changed to the point where its abolition is both necessary and desirable.

WE ARE CERTAINLY dependent upon the guidance of Scriptures as the living, two-edged sword that cuts its way into every age. The Word of God combines the wisdom of tradition with the dynamic character of a message that speaks to every age.

God has always revealed himself in a twofold way: as a God of wrath or punishment, and as a God of grace and mercy. The first aspect of God is seen in

the Law; the second in the Gospel. Just how Law and Gospel work themselves out in each age is the magnificent operation of the Holy Spirit; but Law and Gospel must never be confused. They are inseparable but distinct.

The Old Testament brings us primarily the thundering majesty of a holy God, before whom all evil is an abomination deserving of punishment—but enwrapped in this message is the God of love, whose love shall not be known without the Law.

The New Testament sets aside the ceremonial aspect of the Law, and shows us at the very center of things the God of love. Here God says: I love you with a love that knows no bounds. The cross proves it.

THE CROSS—capital punishment of two thousand years ago—inflicted upon the innocent Son of God! But there, on the cross, this innocent Son of God me wrath of God, satisfied the demand God's holy justice, and made eter certain the message that God will st nothing to love his children, even th they are fallen into sin.

But all this is accomplished *wi* setting aside the moral law. Indeed, out the moral law in the backgro the cross would make no sense. Jesus who died on the cross bid his lowers to live above the law (this i real meaning of Matthew 5), but thi vitation does not annihilate the Law. a part of that Law—a sad part, to be —is the command of Genesis 9:6, w no man has set aside, neither can aside:

> "WHOEVER SHEDS THE BLOOD MAN, BY MAN SHALL HIS BLOO SHED; FOR GOD MADE MAN IN OWN IMAGE."

a case

AGAINST capital punishment

BY THEODORE D. HORNER

A CASE AGAINST capital punishment, put simply and bluntly, is this: It is contrary to the spirit and revelation of Jesus Christ. Not only is it in this sense unchristian. It is, in the final analysis, blasphemous. It can be justified only when the revelation of the New Testament is ignored or depreciated in favor of that of the Old.

The basis of most attempts to jus capital punishment on pseudo-Chris grounds is the attempt to apply the Testament law to modern life. The legitimacy of this approach can be d onstrated in several ways. First, if Old Testament law applies to the pre Christian era there is no justificatio make it apply in less than its full fo

his would mean not only that capital shment is permitted, but would make andatory for at least seven offenses. se are striking a parent, cursing a nt, stealing and selling a man, sac- ing to any deity other than God, g a witch, adultery, and murder.

urthermore, Exodus 21:29 instructs any animal which takes human life l be put to death with its owner if latter has been negligent.

o follow this commandment conscien- sly in modern times would mean that every automobile that caused a death or every industrial machine which figured in a fatal accident must therefore be destroyed with *its* owner if negligence is involved. Why do not those who favor capital punishment also advocate the execution of every negligent driver who causes another person's death?

A SECOND WAY in which the inapplicability of the Old Testament law to the question of capital punishment in modern times can be demonstrated is in recognizing its basic purpose. There is little question but that the objective of the Old Testament law was for the expiation of guilt for the taking of life. As such, it is quite relevant for life under the Old Covenant which was also characterized by sacrifice, compulsory fasting, and other aspects of the Law.

At the same time, it is quite irrelevant for life under the New Covenant where Christ becomes the final and complete expiation for all sinful guilt.

To insist upon capital punishment in the life under the New Covenant is an implicit denial of the efficacy of Christ's death upon the cross. For if capital punishment is needed to expiate the guilt of either the individual or society, then Christ's death upon the cross is defective in its ultimate purpose.

SOME ARGUE that the main purpose of capital punishment is to serve as deterrent to crime. The truth of this claim is doubtful. Even if it were true, it would have implications few Christians could accept.

For if capital punishment is a deterrent to crime, then executions should be made public as they were during medieval times so that the largest possible number of people could see the agony of death of the condemned criminal. Thus they would be made to fear such an end for themselves. Furthermore, if capital pun-

THEODORE D. HORNER (shown with his five-year-old daughter Judy) is pastor of the mission Church of the Master in Bedford, Ohio. He was ordained by the Ohio Synod in 1955 after graduating from Penn State University and Yale Divinity School, served Zion Church, Tipp City, Ohio, from 1955 to 1957. He spent two-and-a-half years in the Civilian Public Service, working at the Connecticut State Mental Hospital and traveling to Poland, Greece and Germany to deliver UNRRA aid to Europe.

ishment is to have any deterrent effect, it would certainly be necessary to execute more than one-half of 1 per cent of all murderers as is presently done in America.

BUT ALL THESE OBJECTIONS are basically negative. The more important Christian reasons for banning capital punishment are not negative but positive ones.

Before discussing positive arguments, we must establish a starting point. Since Lutherans believe that Holy Scriptures are "the only infallible rule and standard of faith and practice," the search for a starting point may be resolved into a question of the relationship between the revelation of God in the Old and New Testaments.

In determining this relationship, there is ample evidence in Scriptures that the supreme and final revelation of God is the one contained in the New Testament. The Old Testament itself anticipates the New Covenant as being superior to the Old (Jeremiah 31:31-34). The Old Testament gives valuable background for understanding the New, for it is the same God whose revelation is contained in both of them.

But by the same token, it is only the New Testament which illuminates the Old and makes possible its proper interpretation. And at many points, the new revelation in Christ is such a *radical* fulfillment of the Old Testament promises that it abolishes Old Testament forms altogether.

THE METHOD which Jesus uses to fulfill, and at the same time to abolish the law, follows no simple pattern. He variously fulfills it by clarifying its purpose ("The Sabbath was made for man, not man for the Sabbath"), by abolishing some of its precepts (". . . an eye for an eye, a tooth for a tooth . . ."), and by extending beyond the act to the realm motivation (". . . everyone who looks a woman lustfully has already commit adultery with her in his heart"). But all cases, he abolishes a "legalist vengeful law and replaces it with the l of God who has reserved judgment u the day of grace is ended.

It is this loving patience which Ch tians are called to reflect in their li as part of the witness to their faith. " love him because He first loved us" sh that God is the source of love in our li not only toward him but toward neighbor as well.

We cannot, therefore, desire the de of any man, simply because we love h Instead, we want to preserve life as l as possible in order that every opp tunity may be offered to this individ to accept Christ and to be redeemed. do otherwise would be to blasphemou "play God," and unless we are to assu the existence of some form of purgat it must follow that to put a criminal death means to risk interfering w God's grace by limiting this individu opportunity for redemption.

This does not mean that it may not necessary to imprison those who take to protect society. It does mean that Christian is far more concerned with sinner's repentance than he is with sinner's punishment.

THERE ARE, of course, those that that while this principle of love app to the individual Christian, it does apply to the civil government which not only permitted to kill but actu commanded to do so. But this wo result in the setting up of double sta ards. As a Christian I must *not* kill other person. As a citizen represent the state (judge, prosecutor, execution I *must* kill another person.

Does capital punishment act as deterrent for potential murderers? This question will be discussed in next week's "Lutheran" by John E. Hofer, Jr., another contributor to the Board of Social Missions preliminary studies. For an editorial view on the issue, see page 50

The New Testament simply does not pport such a split-personality view of an's responsibility to God. It is true at I may play a different role as a citi- n in political affairs than as a husband father. But all of these responsibilities e ordered under one Lord and one gos- l. For any of them to be directly con- dictory would mean that as an indi- dual I serve one Lord, as a citizen other.

Evidently the apostle Paul did not in- d this interpretation of his words. In e case we find him commanding the ristians to be obedient to secular gov- nment, while on another occasion he nself escapes over the wall in Damas- s, thus resisting the powers that be and dangering the lives of his accomplices the process.

RATHER THAN BEING committed to one ic as an individual and to another ethic a citizen of the state, the Christian is mmitted to the same ethic in both in- nces. He is first of all responsible to e an obedient Christian life so far as own individual decisions are con- rned. At the same time he is equally ligated to use his influence in peaceful d honest ways to determine the course the society in which he lives and the vernment of which he is a part.

If this were not true, then the parable t Jesus used in which he likened Christians to the leaven which leavens a whole loaf or the salt which flavors a whole meal would be irrelevant and without meaning. The Christian may not always succeed, but it is always his responsibility to try and influence the government to reflect the principles of Christian love and forgiveness in its policies.

Therefore, as part of our Christian witness, we ought to work for the legal abolition of capital punishment and insist that the church function as the conscience of society.

THE DEMANDS of Christian love however, can never be fulfilled solely by abolishing capital punishment. Associated with this witness of love, and inseparable from it, is the responsibility to see to it that the love of God be brought to bear upon the whole penal system. Even as a Christian church seeks to lead men into God's redemption, a Christian government should attempt—through a system of justice based upon love—to lead criminals into reconciliation with society.

This can never be done so long as the primary motivation behind human justice is one of punishment rather than reconciliation. Punishment may, in some cases, be necessary as a prerequisite to reconciliation. But it should never be the primary motivating force which guides society in its dealings with those who have disobeyed the law.

Oberammergau Play Is on Again

The Passion Comes to Li

By Theodore J. Kleinhans

In a little town in Bavaria, the newsmagazine *Time* reported last September, one of the biggest casting jobs of the 1960 season was under way. Most of the hopeful male actors already wore makeup—full beards. Every candidate knew what was expected of him because the play was a revival: the 34th run since 1634 of the Oberammergau Passion p

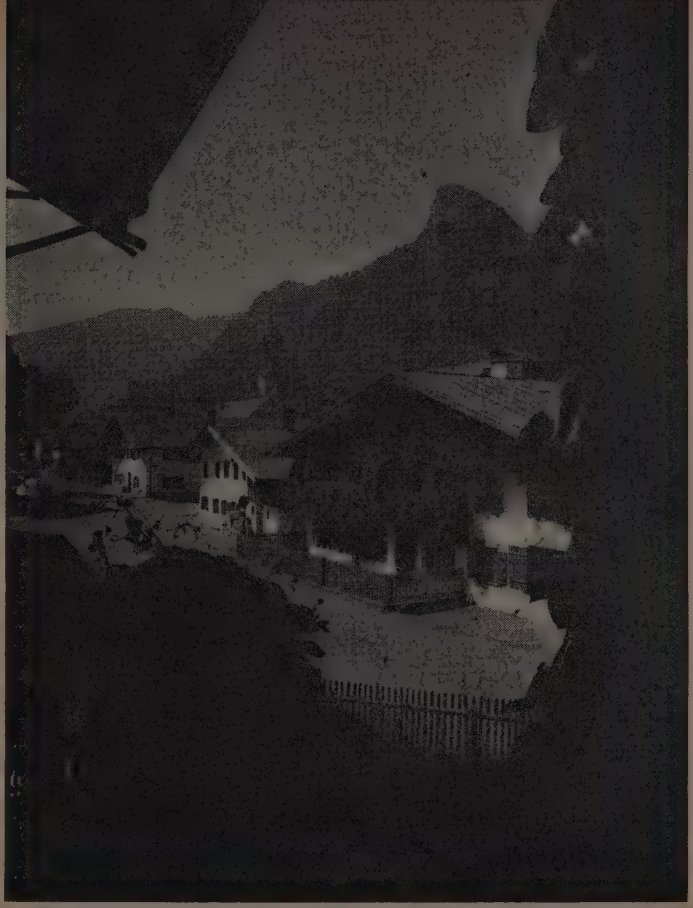
Hopefuls outside casting office
1960 season gets underway

Actors were chosen through secret lot by a 24-member committee. Res of the election were immediately po on a big blackboard outside the the where hundreds of townspeople had g ered. Christ will again be 47-year Anton Preisinger, owner of the sec largest hotel in town, who played part in 1950 and was much praised his combination of gentleness and ph cal endurance during 85 eight-hour formances in which he hangs for 30 m utes from the cross.

But another player of the 1950 tion, Gabriele Gropper who played M dalene, didn't make it this year. Altho she had put off her marriage because was hoping to get the most coveted male lead—the part of the Virgin M the 34-year-old woman lost to Dengg, a 21-year-old salesgirl. Anne Mayr, 20, landed the part of Magdal and Woodcarver Werner Bierling, was elected as Apostle John—the beardless male role. He promptly to the barber for a shave.

Halfway up the Kofelberg from village of Oberammergau, Frau H Schweigl takes down the Monday w ing. The five-room chalet of weat beaten fir is flanked on one side by a s of cordwood, and on the other by trel of pear and apricot trained neatly ag the wall.

It is four o'clock on a March a



All pictures: Roy Bernard Co.

OBERAMMERGAU: A VILLAGE LIVING ITS TRADITION

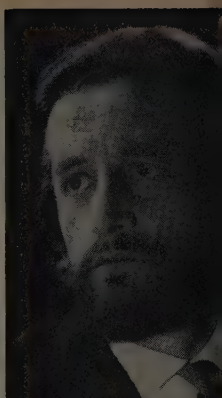
oon, and her two children come traips-
g up the path from the village. Peterle
ears knee-length woolen socks, of his
other's knitting, leather shorts on
ather suspenders, a jacket of loden
oth, a dark green Alpine hat with a
ush of chamois hair. His sister, in her
gtails, has a simple dirndl and bodice,
ith a scarf over her head.

"Peterle," says the mother, "please
ke me two loads of wood to the kitchen.
There now, don't frown. You'll never grow up to be in The Passion that way! And you, Lenchen. You wash your hair, would you? Did you forget on Saturday? The *heilige Jungfrau* would never be so untidy."

Anywhere else in the world, the two youngsters might sass or sulk. But at Oberammergau there's a difference. Peterle and Lenchen do as they're told, and they do it with a smile.

JOHN
Werner Bierling

MARY
Irmgard Dengg



CHRIST
Anton Preising

Like every other youngster in Oberammergau, they live in the shadow of the Alps and the shadow of the Passion Play. And a boy who might some day grow up to play the Christ tries to live each hour and each day like an obedient young Samuel, growing up in the temple of God.

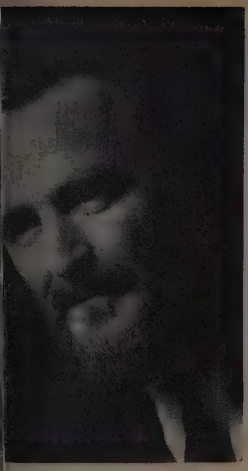
NO ONE OUGHT to get the notion this Bavarian village at the foothills of the Alps is a shrine where you're lost without a halo or where everyone crosses himself before stepping into the street. Yet somehow there is an unmistakable air of sanctity about the place.

Walk into a grocery store or a barber shop and you'll be greeted with a *Grüss Di' Gott*—"God bless you." Of course, that's the greeting anywhere in the mountains of Bavaria or Austria, not only in Oberammergau. But here it sounds like a wish, not like a greeting.

The village churchyard recalls the famous vow that founded the play. Back in 1634, when the town had already lost its young men to the battlefields of the Thirty Years' War, the Black Plag struck. One in every seven died, m woman, and child. Those who li promised to present a play each deca if God would only stop the deaths. did. The play was given.

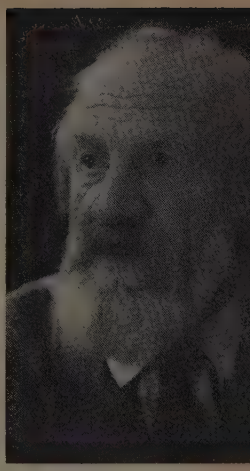
There are many signs of the pla seriousness. Long ago, the town fath decided it must be an influence for go and not a tourist trap. Why not ban conventional trappings, they argue wigs, beards, makeup? A man who sp a year growing a beard would hav constant reminder to live his part a in his dairy or grocery. Somehow, o the years, the townsfolk have taken the character of the play.

IF THE PASSION deepened the fa only of the actors, and not of the au ence, those ancient saints asleep in cemetery would not rest in peace. actors make up quite a crowd, about 7 with perhaps another 500 behind scenes. But the audience, project 1950 figures, will go over half a milli



JUDAS
Hans Schwaigoofer

MAGDALENE
Anneliese Mayr



PETER
Johann Maier

Let's imagine you're a pilgrim at Oberammergau, one of those half million. You've found a pleasant place to stay, at some guest house we'll call Gasthof Bergenzian. With a comfortable night's sleep behind you, you awaken bright and early to the call of meadowlarks.

Your landlady is a pleasant old Bavarian, the widow of a *Wehrmacht* officer who was killed on the eastern front. At dinner last night she reminded the guests to prepare for the play. Read the last chapters of the gospels, she said, Matthew, Mark, Luke, and John. Especially John. It won't take more than an hour, and it will be an excellent refresher for the eight-hour performance.

Breakfast comes promptly at six-thirty, Bavarian bacon and Spiegeleier, just the way you like them. If you're Protestant, she'll suggest a detour to the Evangelical Church. There the *Pfarrer* will hold a brief devotion, pointing out that you are no mere bystander, come to view Christ on the cross, but really an actor, helping to fill him with your own hands.

SOMEHOW YOU BEGIN to catch the mood. Still, it seems strange to sit in church, however briefly, before going to the theater. As you leave the quaint church the chimes of the playhouse fill the village. "Hosannah to the Son of David," they are playing, the pleasant German hymn which announces the opening scene of the Passion play.

You take your seat among the thousands who have streamed to the theater. The roof over your head keeps off the sun, but over the stage you can see white clouds and blue sky and the green and gray slopes of a hillside, not unlike the Mount of Olives.

You wonder if you have ever seen a stage so huge. You thumb through the script, wondering if the action can possibly hold your interest throughout the day, and whether your German is fluent enough to catch the dialogue.

Gradually, you sense the sequence. The play shows one week of Christ's ministry, from Palm Sunday to Easter. It begins with the triumphal entry into Jerusalem,

and carries our Lord into the temple, the upper room, the garden of Gethsemane, the courts of Annas, Caiaphas, and Herod, the palace of Pilate, the hill of Golgotha, the tomb of Joseph of Arimathea.

The action is not all action. Before each scene comes a silent tableau, at the back of center stage. These interludes are still-life pictures with live actors. They tie the Old Testament to the New.

The despairing Cain, for example, is a logical forerunner of the despairing Judas. The sons of Jacob who sell their brother Joseph into the hands of the Ishmaelites represent the Judas who sells his Lord. The sacrifice of Isaac by his father Abraham anticipates God's sacrifice of his only-begotten Son.

What ties the sixteen acts to the tableaux is the musical accompaniment.

PLAY AND RELIGIOUS ART GO TOGETHER
Sculptor Hans Heinzeller at work

Fifty singers, dressed in the flowing ro of classic Greece and accompanied sixty musicians, explain the action t has gone before and the action still come. Their lines create a Biblical fect, like the words of a prophet, in c trast to the pure dramatics of the logue.

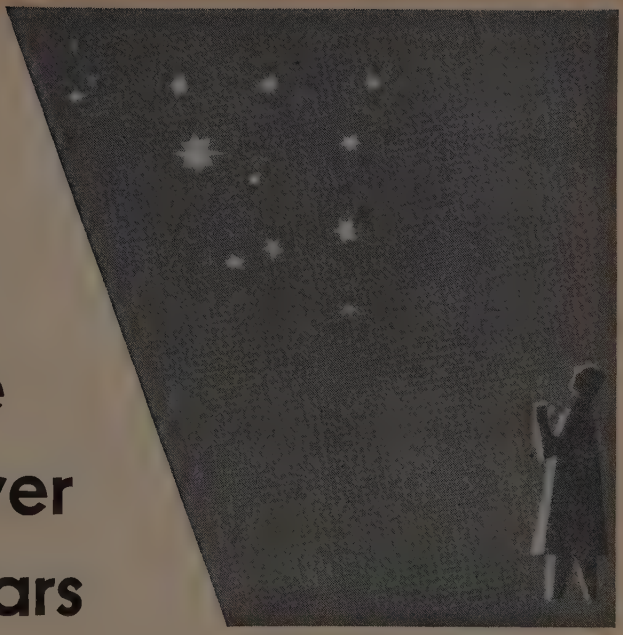
As you sit there, you grow spellbou For the first hour or two you are scard aware of the passage of time, howe hard the seat or however poor your derstanding of German. It is as if words and pictures of the Gospels w spread out in living form.

At lunch, the action breaks, and t resumes again, until Christ is crucif dead and buried, exactly as the Creed it. In the final tableau you see ascending to his Father.

As YOU GO to your room that ni you wonder about the play. What g it its force and vigor? Why are breathless and meditative? Is it the p glamor of the costumes, the staging, lighting, the music, the mass of de the overwhelming of the soul by a fl of emotion.

Or does God somehow use it to pre the Gospel? Historically, you know a miracle play, dating from the Mid Ages. But call it what you will, can't deny its power. Millions bef you have seen it, spellbound, and their friends, and millions more doubtless come.

Somehow it's as if God has mol this little mountain village to remind of what he has done. There at Ober mergau, you rediscover you're a little Peterle and Lenchen Schweigl, who halfway up the Kofelberg. Like th you remember once more you are li constantly in the shadow of God, eve it takes a Passion play to remind yo



God et me discover he stars

Roy A. Maltby, Jr.

ar Pastor:

When you greeted me at the door few weeks ago as we were leaving urch you asked me if I had enjoyed the vice. I guess I was too excited to give u much of an answer. So, let me try do it now.

You may remember that it was a beau- il day. Birds were singing high in the es in front of the church. The air was rm. The people were saying that it s difficult to believe winter was still h us.

I had awakened earlier than usual that rning and started to get ready. There s more than the usual amount of gaiety our home. The three of us ate a quick akfast. Then Dad brought the car und to the side of the house.

Most people do not explode with excitement over going to church on Sunday morning. Normally we didn't either. We had been going to church regularly for as long as I could remember—25 years—but this time was special.

Dad stopped the car in front of the church. Mother and I waited while Dad parked across the street. While I stood there watching the people going to church my stomach felt like a dark, empty cavern. My hands were clammy and my knees shook. I had been waiting for this day for almost three years. Now it was here and I was scared.

I entered the church. Soft organ music floated through the air and I could feel beads of perspiration trickling down my back.

As I jogged down the center aisle I felt a million eyes poking holes into my back. The organ music seemed to smooth out

the jerks in my walk and calm my nerves. I found an empty pew and took my place next to the aisle.

I sat down and took a deep breath. The first thing that caught my attention was the large white figure of Christ, arms outstretched, above the altar with a line of glittering candles at his feet.

The organ began and the choir started down the center of the sanctuary. They were singing "A Mighty Fortress Is Our God," and when the last choir robe touched my arm I felt a trickle of water run down my cheek. I used to march down the aisle singing that same hymn.

THEN CAME the invocation. We continued through the liturgy and I discovered, to my delight, that I had not forgotten a single word. We got to the Apostles' Creed and the words "I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ His only son our Lord . . ." held a special meaning for me that day. I had said these same words a thousand times but never with such reverence.

The lights dimmed and I sat back to enjoy the sermon. It gave me something to think about for the week instead of just sending me away with that "good-all-over" feeling. I needed this very much. It was the sermon that introduced my God to me again. I was reminded once again of my most precious gift of all —our heavenly Father.

These were things I had taken for granted for so long. Now, they were made clear and meaningful to me, on that Sunday not so long ago.

After the benediction I prepared to leave. I felt that Christ had actually touched me, and I guess He really had. For the first time I saw the church as it should be seen—more than a building of steel and stone and brick.

BY THE TIME I reached the car I h shaken hands with more than a doz people. It was wonderful to hear the say that it was nice to see me in churc I had all I could do to keep those tea back. It was indeed good to be ba home. I had finally met the real churc I knew now what was meant by the Bo of Christ, the Fellowship of Believe the Communion of Saints.

When I got out of the car in front our house I realized how tired I was. changed and laid down on my bed. had been a big day.

I lay there for a lot longer than I h intended. I had time to think about t past and about the future that lay bef me. I remembered how Mom had alwa taught me that whatever happens, go or bad, there was always a good reas for it. She had taught me that wh sometimes seems like tragedy is really blessing in disguise.

IF ONLY it hadn't taken me so long learn this. What had at first seemed l the worst tragedy ever to happen to was really a blessing. I could see t now. It sounds crazy but I think it wa lucky thing that I got multiple sclero just one week after I graduated from c lege, and only two months before I was start seminary training. Maybe God h seen fit to take my legs, part of my sig and part of the use of my arms, but lo what I received in return.

Because of this bit of darkness t came into my life I learned to see be in the dark than in the daylight. T glare and shining light of day forced eyes to remain earthbound. If God h not sent me darkness I might never h discovered the stars.

Now, pastor, you may understand w I was so excited on that Sunday. It my first trip to church in three years.

FIVE MAKE A FAMILY

Brainstorming

LAST NIGHT six men converged on the Melton house for a committee meeting for United Lutheran Church Men. Dan asked me if he could offer our house for meeting. Seems that the other six committeemen live in apartments or have small children who demand to stay up and "see the company."

"At least ours are not likely to hang around during a business meeting," Dan said.

I nodded. "I'll cue the Terrible Three so they'll be on best behavior."

That's why the children were out or were doing homework in their rooms when the men came. I spent the early part of the evening next door, giving Claire Mawson a hand with shortening a dress.

DAN ASSURED ME that the ULC Men could not expect food. But I'd hate to sit through an evening of discussion, such as Dan said this would be, and not have even a cup of coffee. So I made my plans.

At 9:30 I left the Mawsons' and scooted across our backyard into the kitchen. I had set out what I'd need after Karen finished the dinner dishes. A tea towel covered a plate of oatmeal cookies, pan-size, peppered with big raisins. There was a delicious cake under the cake cover. And in the refrigerator, arranged beautifully by Karen, was a tray of cheeses. I started the coffee, set out the crackers and chips, put the cups and food on the tea cart. Then I sat at the kitchen table and finished the evening paper.

The news wasn't as interesting as the conversation I heard through the swinging doors. I could see why Dan is so often excited when he comes home from ULCM meetings. Here were just seven men hashing over one particular committee job. Even though I was not with them, I could tell that they walked about as they talked, acted out their ideas, did what big business calls "brainstorming," that is, tossing out a lot of good ideas and then grabbing at the three or four best.

"No, THAT'S not what we want. We have to show everyone that we are Christian—in whatever job we have."

"You mean the idea of a Christian vocation? But how do we get that across?"

"I wish Pastor Hanson or Pastor Ittel were here. We need some advice."

"Now look . . . there are forty of us in ULC Men. Right?"

"Right. But how many of them are in business? Maybe fifteen of the forty?"

"You missed the point. You don't have to be in business. Whatever your job, you made it a Christian vocation."

"Is that the same as being a Christian witness in daily life and work?"

"That's getting it!"

"But will my acting as a Christian on the job bring any more members into ULCM?"

"We're not trying to get members. We're supposed to be idea men."

"Who's talking about *acting* like a Christian on the job? We *are* Christians, aren't we?"

"Now, don't get me wrong, men, but I'll feel awfully foolish if I go around thumping my chest and saying—see, I'm a Christian."

"No one's asking you to do any chest-thumping. A Christian dosen't have to tell his religion. He lives it, uses it all the time."

"So—how are we going to get this over to all the men in the congregation? Put on a program?"

"No . . . that's not the way."

"How about a speaker?"

"You can't have *one* man *tell* people how to be Christians on the job."

"Better to have a panel discussion—where three or four men start the ball rolling and the audience enters."

"Could be good. We've all had experiences that show us how good or bad we are as Christians. Why, just today, I wish I'd . . . well, too late now."

"Save it for the panel discussion."

"Yup. Panel discussion seems the answer. It will be a program, but not a formal one. We can pick out four or five incidents from our group—the seven of us—just to get the ball rolling."

"I won't be as hesitant to talk about the Christian vocation and the Christian witness after tonight. We've kicked the idea around. My brains have started to work. I'd like to be on that panel."

"Accepted! Has anyone taken notes of the committee meeting?"

SILENCE FELL in the room, as if the seven men were exhausted by their brainstorming. Then conversation started again, but on another topic and another key. Coffee break time!

Dan pushed open the kitchen door an let it swing behind him. "Oh, there yo are, Connie. I thought you were still wi Claire. I think I'll make a pot of coffe The men would appreciate it."

"I was just perking some," I sai "There's plenty for everyone. I used th large pot—absentminded me."

DAN LOOKED at me a bit suspiciousl I went on reading the sports page. H opened the cookie jar, looked disap pointed. "Is this all that's left? Th Pete! He's bottomless." He opened th refrigerator and poked around. "Where that sharp cheese? Don't tell me yo used it in Sue's lunch box?"

He slammed the refrigerator door an looked around helplessly. "Where do yo keep the food?"

"What kind of food?"

"Oh, crackers, pretzels, things like tha I can't give them just coffee. They' hungry. We've been thinking hard."

"Coffee's done," I said. "Better tak it in. Use the tea cart for the cups an pot." I reached out, still pretending be absorbed in the sports page, an flicked the towel from the cart.

"Connie!" Dan had the percolator his hand and almost dropped it. "Is th for us? When did you hatch this plot

"On your way. Let them think yo did it with your own little hands."

Bemused, Dan set the coffeepot on t teacart and wheeled it through the doo I could hear an appreciative babb Someone shouted, "Rah! Rah! for Co nie Melton." The fresh coffee smell good. I'd forgotten to save a cup f myself!

MANY OF US are willing to make Jesus king—provided we are the prime minister, with the real government in our own hands.
—E. STANLEY JONES in *Conversion* (Abingdon)

MORE JAZZ IN CHURCH

You could say that the stage was set by Dennis the Menace. The cartoon in the paper showed the tow-haired juvenile moppet and his parents greeting the minister after the Sunday service. Father looks as if he swallowed a sour grape. Mother is making futile effort to clap her hand over her son's mouth. But too late. The darling of the kindergarten set looks up at the glum, black-robed pastor. 'Want to hear me sing 'When the Saints Go Marchin' In'?"

Anyone who has been within earshot of a blaring radio or a blasting juke box knows the piece. Although born among southern Negroes as a hymn for use in their highly emotional religious services, the song has become an invitation to table-thumping and dance-floor jumping wherever it is played and sung. "When the Saints . . ." is a piece of traditional American jazz.

Some people think jazz is sinful. Many more will not go quite that far but they think jazz and religion won't mix. Yet, strangely enough, jazz grew out of religious expression.

Perhaps it would be more accurate to say that jazz represents the efforts of a people to express its emotions, a people whose religion and everyday life were so intertwined that they could not be separated. Thus when Negroes first began to sing "When the Saints . . ." at funerals, the jubilant, bouncing music was just as much a religious experience as the chorales of Lutheranism.

Today it would seem that jazz is beginning to swing full circle. Having come out of the religious feeling of a deeply religious people into the night clubs, cabarets, motion pictures, and dance halls of a secular world, it is now finding an interest among certain quarters in the church.

I put down the paper and turned on TV. The program had been billed as "a documentary about a religious service that has been set to jazz." What would it be like? Some time ago I had written about a similar effort, "Twentieth Century Folk Mass," a jazz setting of the liturgy composed by an Anglican clergyman. A group of Lutheran students had used this service at one of their meetings. The reactions, while not enthusiastic, indicated the interest of the members. Would this be any better, or worse?

The program began with a picture of a modern church. Young people in their blue jeans, duck-tail haircuts, bobby socks and loafers were streaming into the church. In the chancel a jazz band of nine pieces was playing. The acolyte entered and lighted the candles. A few moments later the minister wearing a black gown took his place in the pulpit.

The scene was a Methodist youth conference, and the order of service was Wesley's adaptation of Morning Prayer from the *Book of Common Prayer*, similar in part to Matins in the *Service Book and Hymnal*.

The entire service was read by the minister and congregation. Only the two hymns were sung. The first stanza of each was sung "straight" (as they would be sung in any church on a Sunday morning). In the case of the opening hymn, the orchestra picked up the melody and

gave it a jazz treatment after the singing.

The same was true for the closing hymn except that another stanza was sung, this time with the band providing a jazz background. The only other music, except for the "anthem," was played as background to the spoken words of the minister and people.

During the confession the drums beat in a steady shuffling rhythm which was broken near the end with the wail of a clarinet. The drums came in for a more shattering beat during the Gloria, and at the end of the service during the Pax a trumpet blast filled the church.

WHY WAS IT DONE? The program, by a series of interviews and flashbacks, explained the reason with little demonstration of emotion. A young jazz musician sorrowing over the death of his nine-month-old baby, had gone to his pastor. Why not try to express your feelings in your music, suggested the pastor.

With the help of a seminary professor whose field is "Christianity and contemporary art," the idea began to take form. At first the musician labored over his work. He felt defensive; people don't regard jazz musicians as serious artists, he said. But as he worked he soon felt compelled to write. Something inside of him had to burst out.

Thus was born "Requiem for Mary Jo," an attempt to set jazz to the liturgy of the church. The pastor, attempting to interpret the "anthem," said that to him the music told the story of the baby's short life. At one place he felt that he could sense the breathing of the infant. The sudden ending symbolized the death of the child.

At the end of the program, the announcer quoted portions of the 150th psalm. "Praise him with . . . trumpet . . . psaltery and harp . . . timbrel and dance . . . stringed instruments and organs . . . loud cymbals . . ." Why not, he asked. If the church can turn to modern architecture (and not all new churches look like factories or stores), if we can enlist modern painters, sculptors and stained glass artists in the service of the church, why not the musicians also? Isn't there room for the honest musical artists of today to let their emotional feelings pour out in praise to God?

IN THEORY IT SOUNDS quite acceptable but the argument is not decided by theory but practice. In the end the church must decide how it will react to the labors of modern artists. It would be equally wrong to say that we shall accept modern jazz just because it is modern art as it would to say that we shall accept gothic and colonial imitation only because it is gothic and colonial imitation. The fruit of modern art must be judged on the basis of its own merits and not by prejudices of sentiment or tradition.

My own reaction to this new composition was not enthusiastic. Perhaps that is because I don't profess to be an expert in jazz. For those who are more familiar with it than I, this type of service may have been as truly expressive of their understanding and emotion as Gregorian chant is for the neo-medievalist.

Perhaps if the music had been more in line with the hit tunes of today it would have been more meaningful to us.

After all, it is important to remember that many hymns we use in church today were once popular songs sung in taverns and public houses long ago. And it is because these melodies, so deeply ingrained in the life of the people, were "baptized" for use in the church that the message of the gospel took hold so effectively in many places in the world.

We must not forget that lesson. It

ple like to sing. We all know the strains of popular songs. Unfortunately the music we sing every day is not usually the music from the church. Let's hope that modern musicians won't be discouraged. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Father and Son

QUESTION: We have a ten-year-old son. My husband has no patience with the child. In fact, Hiram seems to take very little interest in Donald. He rarely speaks to him, except to issue a command to do some chore, or to scold him for something he has done.

Don is very sensitive and seems to have developed some traits which might be called "sissy." This makes it hard for him to be accepted in a group of boys his own age, especially in school. I have tried to talk to Hiram about getting psychiatric help, but he only remarks, "He's all right." I feel that some help now would do much to help Don have a happy life in the future.

I feel very bad about Hiram's neglect of the boy. In fact, it has worried me to the point of effect on my health. If only I could develop a desire to do some things with Don. That, I believe, would help Donald gain some self-confidence and assist him toward overcoming his immaturity.

REPLY: 1) Try to create a situation —a pleasant one—in which you can talk to Hiram calmly but pointedly about this situation. Promise your cooperation to him in getting closer to Don, doing things with him, and setting him an example of manly attitudes and action. This may be difficult —perhaps even impossible—but try it. Even if you fail the problem will be no worse than now.

2) Arrange for some fine man—pastor, doctor, school principal, or friend—to talk to Hiram. Such a conversation could begin in friendly small talk, veer into questions about the boy in school or church, and then get into the actual problems. Of course the counseling person should know the total problem, and be prepared to give some straight-from-the-shoulder suggestions, pointing up the highly strategic position of the father and the significance of the father-son relationship.

It is likely that a series of such talks will be needed. It really seems that the father, rather than the boy, needs guidance. Hiram, once properly oriented himself, should be able to help his son. Such action should obviate any need of a psychiatrist.

3) Leave lying about the house a few pamphlets or booklets which have to do with parent-child relations, such as Gunnar Dybwad's *Fathers Today: Neglected or Neglectful* (15c); *Behavior: The Unspoken Language of Children* (15c); *What Makes a Good Home,* by Wolf and Dawson (40c); *Pre-Adolescents: What Makes Them Tick?* by Fritz Redl (20c). All of these may be had from the Child Study Association, 132 East 74th Street, New York 21, N. Y. Also ask for their list of books on the parent-child relationship. If Hiram should show enough interest perhaps you could read and discuss these materials together.

BOOKS

PREACHING WAS DANGEROUS

The Living and Dying Lord. By Helmut Gollwitzer. Muhlenberg Press. 123 pages. $1.25.

Most sermons are written in expectation of being followed by more of the same. But in 1940 whenever Helmut Gollwitzer arose to preach in the church made famous by his predecessor, Martin Niemoeller, he could never be sure that he would be permitted to finish his sermon, let alone preach again. This was in the not-so-long-ago days of Hitler and his dread Gestapo. So Gollwitzer preached "as never sure to preach again, as a dying man to dying men."

In such circumstances preaching becomes plain and unadorned. It's as different from ordinary preaching as a life raft is from a Chris-craft, without rhetoric or illustrations and the usual homiletic adornments. In a time of terror and sudden death and oncoming chaos the preacher turned for his texts to the passion story in St. Luke and found there comfort and courage to face the worst that evil men could do.

This is hardly a book for the hard-pressed parson who is looking for ready-to-serve Lenten sermons. But it is a better book than any of the ready-made variety. Indeed this is a book for every man, a book that may well join that little circle called classics.

This book is worth the $1.25 even if you have to take the money out of your Lenten self-denial box to buy it.

Springfield, Ohio JOHN W. RILLING

PLAIN PRAYERS

A Book of Everyday Prayers. By William Barclay. Harper. 128 pages. $2.50.

The name of the author of this book of prayers inspires confidence in the quality of its content and the reader will not be disappointed. William Barclay's books of Bible studies show him to be a helpful guide and he proves himself to be the same in the area of prayer.

The book contains a series of morning and evening prayers and Bible readings fo 30 days, another series for four Sunday another for festival days, a collection prayers for special needs and occasions, an finally, a lectionary for a whole year, a fea ture of which is that all four Gospels wi be read in the course of the year.

The prayers are expressed in fresh, co temporary language and they speak to Go of real, everyday needs. The English ed tion was entitled *The Plain Man's Book Prayers,* and that is what it is.

Philadelphia JOHN W. DOBERSTEIN

STIMULUS TO PRAYER

Secrets of Answered Prayer. By Cyril Powell. Crowell. 192 pages. $3.

Though written by one man, 20 ind viduals give witness in this book to the "s crets of answered prayer." Each of the 2 found some facet of Christ's experience prayer come alive for him with the resu that remarkable adventures of faith an accomplishments for the kingdom unfolde "They have entered—as we are invited enter—a little further into our possibiliti in Christ."

"The way for one person is not alway the way for another" but "what other peop have attempted can be a spur, and th record of their adventure may yield many suggestion that is helpful." So it is as o reads this book. From Studdert Kenned one learns about "praying in pictures" an not just words; from Leslie Weatherhead o gains new insight in prayer for healing; fro Forbes Robinson one learns about prayin for others; and from Oswald Chamber "whenever the insistence is on the point th God answers prayer, we are off the trac The meaning of prayer is that we get ho of God, not the answer."

Some of the "witnesses" would be strang company for Lutherans but on the whole th book stimulates one's praying and makes a more adventurous experience.

Pekin, Ill. WILLIAM H. SWARBRICK

For Easter Giving

GIFTS FROM THE LAND

GOD AND THE FOUR SEASONS

By Virginia Whitman

Peace, serenity, and a sense of God's ruling order are reflected in this unique book—ten selections for each month—to be used by the family or for individual reading. All nature lovers will revel in this book—profusely illustrated with pictures taken along the shores of a lake deep in the Ozark Mountains. Each picture is a work of art in itself—making an unusual and appealing book for any age, in any section of the country. 23 nature photographs, 176 pages; size, 8½ x 11. **$5.95**

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FAITH AND FICTION

The Prophetic Voice in Modern Fiction. By William R. Mueller. New York: Association Press. 183 pages.

Here is a book to warm the heart of any thoughtful person. Starting with the premise that many great contemporary writers have something significant to say about the basic religious problems of modern man, William Mueller presents a fairly detailed analysis of six major works of fiction. In each he selects one religious theme and pursuses it through the author's thought as well as through its biblical sources. For the doctrine of vocation, Mueller selects James Joyce's *A Portrait of the Artist as a Young Man.* The theme of the fall of man is treated through a discussion of *The Fall* by Albert Camus.

To this reviewer, by far the best of Mueller's studies concerns the active practice of love. This he develops by examining Graham Greene's *The Heart of the Matte* Mueller writes, "The ultimate test of a human action is whether it was occasion by man's surrender of himself in love others; the ultimate test of a man's sancti is his possession of the gift of agape, t gift to love others as God loves him."

Other novels discussed, together with th theological themes, are: *The Trial* by Fra Kafka (judgment), *The Sound and the Fu* by William Faulkner (suffering), and *Handful of Blackberries* by Ignazio Sto (the remnant).

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THE WESTMINSTER PRESS
Philadelphia 7

This provocative book suffers largely from ompactness. Too many ideas are crammed n its 183 pages. The author at times must nake sweeping generalizations substitute for arefully documented judgments. However, hose interested in the religious implications f some of the finest modern novelists will nd this unique study well worth while.

Philadelphia FRANK W. KLOS, JR.

RELIGION AND EVOLUTION

The Phenomenon of Man. By Pierre Teilhard le Chardin. Harper. 318 pages. $5.

This book is by a man who is on the ide of the angels. Many such writers, how-ver, have been of doubtful value to the ngels. The author has been a biologist, a aleontologist, and was a Jesuit priest. This olume, which was published posthumously ecause Fr. Teilhard suffered the suspicion nd prohibition of his writings by the French lergy and by the Vatican, seeks to show hat the facts of religious experience and of volution are harmoniously related.

Indeed, a comprehensive and adequate iew of the total history of our universe one which, he claims, shows life to be tent in the inorganic world and to come its highest level in the unique species, an. For man, unlike other forms of life hich exhibited often amazing numbers of ecies, remains successfully the single in-rbreeding unit. The process which pro-ced this uniquely human development the thor calls convergence.

Convergence is an easy notion to swallow mpared with Fr. Teilhard's proliferating new technical terms. He speaks, for ex-mple, of the dense layer of vegetation and imals (*biosphere*) which covers the life-ss inorganic layer (*lithospere*). Whether is kind of original terminology assists us comprehending the actual evolutionary ocess is a serious question. But it did not end too much such famous men as Sir lian Huxley, F. S. C. Northrop, or Arnold ynbee, all of whom pay their respects to e author's originality, boldness, and great-ss of spirit. These qualities he apparently ssessed, but precisely how much better off we are in understanding the universe in which we live, or our role in it as a result of this book, is far from clear.

Wagner College CHARLES W. KEGLEY

THE PROPHET IS UP TO DATE

Isaiah Speaks. By S. Paul Schilling. Thomas Y. Crowell. 148 pages. $3.

This is a revised edition of a study volume written for women's societies of the Methodist church. The result is a well-done study guide for use as a text in Bible discussion groups of young people or adults.

The aims of the volume are 1) to make clear what the 1st, 2nd, and 3rd Isaiah had to say to their contemporaries and 2) to make clear and relevant for us in the mid-20th century their ideas, faith, and message.

The book consists of 13 chapters each dealing with a theme or motif of the prophets' message. The three main sections of Isaiah are distinguished and discussed, and a background of the life and times of the first Isaiah is also provided in a separate chapter. It is surprising to find how much of the book of Isaiah is commented on, quoted, or alluded to in the slim study guide.

Without going through the intricacies of critical scholarship the author has nevertheless used well the fruits of the work of many scholars. He has turned out an easily read, well-outlined, well-indexed analysis in small compass that deals competently with many difficult problems such as chapters 24-27 and 34-35, prophecies concerning the Virgin Birth, and those dealing with the Messiah.

A good deal of space is allotted to application of Isaiah's message for Christians today. Some themes that are applied to our day are God in history, personal dedication of life, and modern forms of idolatry. One caution—the problem of applying the words of Isaiah on foreign policy to our day and nation is too easily handled.

Philadelphia ROBERT J. WILDE

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

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NEW YORK NASHVILLE

overseas

British serious about Refugee Year

ENGLAND: London. Feb. 27. — "WORLD Refugee Year" has caught the imagination of Britishers in a big way. A rash of promotion schemes and displays have helped to bring in large contributions.

The British Committee for Aid to Refugees set up an elaborate replica of Hong Kong slums at St. Martin's in the Fields off Trafalgar Square in the fall. Newspaper reporters were quartered in makeshift huts for a week to tell of their experiences. Commando raids for WRY were made on business offices in the city.

Interchurch Aid's Christmas appeal went over a quarter of a million dollars. An Ash Wednesday lunch of bread and cheese at $6 a plate is scheduled in a luxury hotel for the benefit of refugees.

When the British goal of two million pounds ($5,600,000) was reached after the first of the year, the goal was doubled. Thanks to such generosity, refugees of 1960 will experience some of the kindness that Lutheran refugees to England have met in the past several decades.

CHURCH and secular press in England have full coverage to the Church of Sweden's decision to ordain women pastors. Anglo-Catholics, sympathetic to the Confessional Front led by Bishop Bo Giertz, were perturbed that Anglican leaders were not consulted before such a controversial step was taken. Evangelicals and "middle of the road" Anglicans were not so disturbed.

The Lambeth Conference of 1920 recognized the Orders of the Swedish Church. But since this gathering of bishops is only a consultative assembly it can do no more than make recommendations. Although there is no official intercommunion, it has been customary for Anglicans to commune in Swedish churches.

The bishop of Sheffield recently participated in the consecration of the new Swedish bishop at Linkoping. On suitable occasions Swedish pastors have preached from Anglican pulpits—this is the disturbing element in the situation.

In spite of the fact that the Archbishop of Canterbury was "gravely embarrassed" by the action of Swedish Lutherans, it appears that there will be no real break in the fellowship between the churches.

AMONG THE 60 to 65 Rhodes scholars from the United States now at Oxford University, are three representatives of American Lutheranism — all from the Evangelical Lutheran Church.

Paul Rogness, a second-year student, is the son of the president of Luther Seminary at St. Paul. Now busy with philosophy, politics, and economics at Pembroke College, Paul expects to study for the ministry when he returns to the States. He serves as secretary of the Lutheran student group at Oxford.

Ronnie Lee, a graduate of St. Olaf College, not only won a Rhodes scholarship but also received a Danforth scholarship that will see him through to a Ph.D. degree. He is busy now with English literature at Oriel College, but expects to study for the ministry also. Paul and Ronnie, both fine athletes, will row for Oxford at Henley next summer.

Tony Preus, a straight A student at Luther College, is studying classics with a view to teaching some day. He finds time to tour the countryside playing string bass with jazz combos on the side.

Lutheran services have been attended by 30 to 40 Oxford students this year. Dr. Harold Ditmanson, St. Olaf professor now serving as Lutheran tutor at Mansfield College, conducts the services.

—WILLIAM B. SCHAEFFER

Congregation to Organize In Rochester on April 10

By PAUL LUTHER WETZLER

MINNEAPOLIS — After years of effort, a United Lutheran congregation will be organized in Rochester, Minn. Calls for the planting of a church in this medical center have been numerous over the past decade.

Hopes will be realized on Palm Sunday, April 10, at the 4-H Building at the Fairgrounds, when an Organization Service will be held. The service will be at 10 A.M. Reservations are being received for the organization dinner at 5 P.M. in the same building.

Name of the congregation is Good Shepherd Lutheran Church. Mission developer is the Rev. Richard M. Flaa. Officiating at the service will be the Rev. George Lundquist, president of the Northwest Synod, and Dr. Dwight Shelhardt.

Spring Park Church Dedicated

GOOD SHEPHERD CHURCH, Spring Park, dedicated its new church on Jan. 17. President Lundquist preached the dedicatory sermon. The Rev. Merle Franke, of the Board of American Missions, addressed the open house service on Thursday, Jan. 21.

PRE-LENTEN RETREAT of Central Conference, Synod of Northwest, was held in St. Mark's Church, North St. Paul, Tuesday, Feb. 23. Dr. Charles L. Grant preached the sermon; Dr. Dorris Flesner spoke on "Ministering the Reconciliation Won for Us in Christ's Passion and Victory."

Martin Luther Manor Organized

MARTIN LUTHER MANOR is the new name for the society formerly known as Good Samaritan Society of Minnesota, Inc. At the organization meeting on Thursday, Feb. 4, Dr. Paul Luther Wetzler was elected president; Clarence Roe, vice president; Mrs. Richard England, secretary; Charles Britzius, treasurer.

Parish on Ice

A community of about 400 houses appe ing each winter on White Bear Lake in t St. Paul, Minn., area creates a new area pastoral calls for the Rev. Archie N. Cam bell, pastor of St. Andrew's Church, Mah medi. The houses are pre-fabricated f houses set up on the frozen lake, and ma of the ice fishermen are members of Andrew's Church.

"Calling on members out on the lake ables us to become better acquainted," s Pastor Campbell. "They will often br some coffee and offer me a fish line to ke company with them." Attendance at Sund services has increased as a result of the calls, Pastor Campbell reports.

On Sunday, April 6, at 3 P.M. a servi of consecration will be held on the site the proposed $650,000 home. Mayors Minneapolis and the village of Bloomingt Governor Freeman of Minnesota, and me bers of the board will participate. April h been set as the month for enlisting memb in the newly formed Woman's Auxilia with Mrs. Joyce England in charge.

THE REV. CLIFFORD M. JOHNSON, L theran Free Church, was elected president the Lutheran Student Foundation of Min sota at the annual meeting Feb. 15. He s ceeds Dr. Paul Luther Wetzler, who serv on the board for twenty years, as vice pre dent for five years, and president for past fifteen years.

MINNEAPOLIS LUTHERAN COUNCIL is ag sponsoring noonday services on Wednesd in Lent and during Holy Week in the cha of Lutheran Brotherhood Building. Past of various synods will speak.

SALEM CHURCH, Minneapolis, celebra its 70th anniversary on Sunday, March The speaker is Dr. R. H. Gerberding, p president of the synod.

Synod Had to Shift Funds To Meet ULC, LWA Quotas

By CHARLES A. PULS

MADISON—The February stewardship letter, beamed at councilmen as well as pastors of the Synod of the Northwest, confused some and bothered others. Its two headlines read: "Synod Transmits 'Minimum Requirements' to ULCA and LWA," and "General Benevolence and Lutheran World Action Receipts Fail to Reach Expectancies."

The facts are that in 1959 receipts fell short of the minimum requirements for both general benevolence and World Action. As explained in the letter, "In line with the practice of previous years, President George L. Lundquist and Treasurer W. O. Helwig . . . transmitted additional funds to the ULCA and LWA. They did this according to their judgment, keeping in mind our desire as a synod to do at least our minimum requirements or apportioned share."

Wrote President Lundquist: "We felt we MUST reach at least our apportionment figure. The only way we could do it was to do the same thing with our synodical treasury that we had asked to be done in congregational treasuries—namely, look for monies available in other funds. As a result, we took about $46,000 from our synodical home missions revolving fund and gave $37,356.65 of it to the ULCA and $8,545.47 to LWA."

Stewardship Secretary David Gerberding said, "We will not have the funds available in our synodical treasury to 'make-up' again next year. This was a one-shot deal to get us on the right track." Synod will be encouraged to try harder in 1960 to make this last-minute "borrowing" unnecessary.

The 1959 receipts for the Carthage College-Northwestern Seminary Fund were $41,755; for miscellaneous, mostly for homes for the aging, was $260,082. Total money handled in 1959 by Treasurer Helwig was close to $2 million.

WISCONSIN PASTORS held their Lenten retreat at St. Paul's, Neenah, Feb. 16. The Rev. Milton A. Haker, West Allis, reviewed *The Riddle of Roman Catholicism* by Pelikan; Dr. William H. Cooper gave two lectures on the Old Testament as it relates to preaching in Lent; Dr. C. A. Puls gave the conference sermon.

Life Scout William Lundstrom receives Pro Deo et Patria award from Pastor Robert C. Schmidt in St. John's Church, Elkhorn, Wis.

A STRANGE NOTE has appeared in the synod. It concerns an oversupply of available ministers. Wrote President Lundquist: "We are in a position of having a large senior seminary class, with only a few vacant parishes in our synod." It is likely that the supply will soon level off as congregations desiring second pastors issue calls.

THE REV. CHRISTIAN BREEST, of St. Peter's Church, Milwaukee, was elected president of the Milwaukee Ministerial Association. He has been active in the interdenominational group for nearly 18 years and was vice president last year.

UNIVERSITY OF WISCONSIN regents have voted to place the Reserve Officers' Training Corps' program on a voluntary basis for two years. Compulsory military training has been the rule since the end of World War II.

Suburban Church Buys Bus to Solve Transport Proble

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Dr. John H. Sprock, pastor, reports that Zion Church, recently relocated in suburban New Hartford from downtown Utica, has purchased a bus. It will be used on Sundays, on Wednesdays for the released-time school, and for other church activities.

It is expected that it will also be used to shuttle delegates to and from their hotels when New York and New England Synod meets in Zion Church, June 13-16. Men of the church are drivers of the bus.

Pastor Sprock and congregation leaders inspect new b

Oswego Church 75 Years Old

ST. MATTHEW'S CHURCH, Oswego, devoted January to celebration of the 75th anniversary. The congregation was established on Jan. 17, 1885, by the late Dr. Jeremiah Zimmerman.

Speakers included Dr. Alfred L. Beck, president of synod; the Rev. John A. W. Kirsch, pastor of St. Paul's, Oswego; the Rev. Franklin K. Blank, Webster, former pastor of St. Matthew's, and the Rev. John B. Sanborn, Luther Memorial, Syracuse.

ANNUAL MEETING of the Lutheran Church Home, Clinton, was held Feb. 8 at Redeemer Church, Utica, with about 100 attending. An expanded budget of $50,000 was adopted, to meet new State Welfare Department requirements in 1960. Suggestions were made for larger support in areas beyond Utica.

CONSTRUCTION has begun for the Church of our Saviour, Endwell. Pastor Paul J. Tritschler, founder, spoke at a special service Feb. 14, but a blizzard prevented actual groundbreaking. The Rev. Albert L. Haversat, Jr., is pastor.

ORDINATION of Edwin Maynard Kimm was held Feb. 10 in Trinity Church, Herkimer.

Bauers Heads Planning For Protestant Council

By PAUL VALENTINER

NEW YORK—New chairman of the D partment of Church Planning and Researc of the Protestant Council of the City of Ne York is the Rev. Robert Bauers, Brookly

Pastor Bauers, executive director of L theran Social Services of Metropolitan Ne York, was elected to the post at the annu meeting of the general assembly, compos of delegates from 1,700 churches of 31 c nominations in the city, Feb. 25.

Dr. Gardner C. Taylor, who in 1958 b came the first Negro to be named to t council's presidency, was re-elected for h third term. The council's highest legislati body also conferred 1960 distinguished ser ice awards on Dr. Ralph W. Sockman a former Police Commissioner Arthur W Wallander, both of Manhattan.

In Brooklyn, the Rev. Werner Jentsch, S John's Lutheran Church, Prospect Ave., b been named chairman of the church budg committee for the 1960 Brooklyn divisi financial drive.

Dr. Rilling gesticulates to make a point

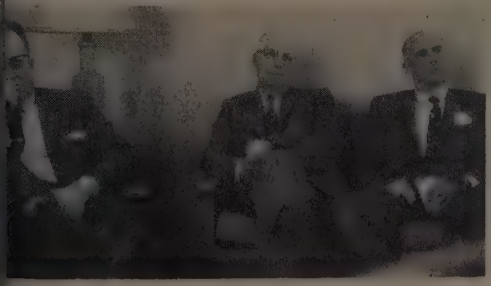
Laymen in informal groups listened, talked

Conference Helps Laymen to "Think as Christians"

A 24-HOUR CONFERENCE to aid men "to think as Christians" was held at Holy Trinity Church, Buffalo. Beginning at dinner on Friday night and continuing through Saturday afternoon, about 50 laymen got into intensive discussions of a Christian's attitude toward international problems and ways of developing the Christian's devotional life. The conference was organized by Holy Trinity's pastor, Dr. Ralph H. Loew.

This was the second year the "think session" was held. Two clergymen, Dr. John Rilling of Hamma Divinity School and Dr. G. Elson Ruff of THE LUTHERAN, were speakers.

Such a meeting has a long-range effect in the congregation's life, Dr. Loew has discovered. Things said at the conference are discussed repeatedly at meetings of the laymen through the year.



Dr. Ruff gives thought to a question

Merger of Seminaries Discussed at Harrisburg Meeting

By VIGGO SWENSEN

HARRISBURG — Possible merger of theological seminaries at Gettysburg and Philadelphia was discussed at a meeting of the subcommittee of the Joint Commission on Lutheran Unity, Feb. 16 in Zion Church. The 18-man committee was augmented by the presence of ULCA President Dr. Franklin C. Fry and six synodical presidents.

Arguments for combining the institutions centered about the advantages of a larger seminary from the standpoint of facilities and faculty.

Dr. Chester Simonton, pastor of St. Paul's Church, York, president of the board of directors of Gettysburg Seminary, was appointed chairman of a special committee to make further studies and report to the next meeting, April 8, in Philadelphia.

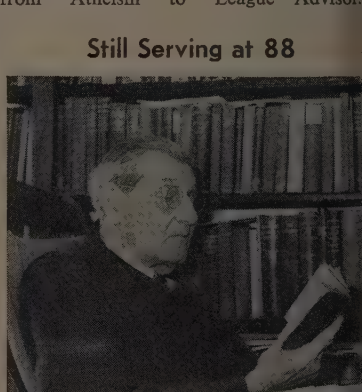
Judge James F. Henninger, chairman of the subcommittee, said his group could only recommend. Approval of plans would have to be given by the boards of the seminaries.

A STRATEGY CONFERENCE on campus ministries, sponsored by the Division of Evangelism, Pennsylvania Council of Churches, was held in Mechanicsburg Feb. 22-23. The division chairman, Dr. Allan J. Howes, of Pittsburgh, stated the purpose of the conference was to "give leadership of the council's 47 denominational judicatories an opportunity to study the current and future needs of the 20,000 students on 14 state college campuses, and consider how the responsibility of the churches can best be discharged."

THE REV. CHARLES TRUNK, JR., pastor of Evangelical Church, Frederick, Md., was missioner at the Feb. 14 Family Mission in Redeemer Church, the Rev. Herbert Cressman, pastor. Visitation of prospective members was made by councilmen and their wives under the direction of Richard Childs.

ABOUT 250 YOUTH attended the conference Luther League Christian Vocation Rally Feb. 6 in Zion Church, Harrisbu Eight workshops dealt with subjects rangi from "Atheism" to "League Advisor

Still Serving at 88



Dr. Billheimer reads in his study

Dr. Stanley Billheimer at 88 is still engag in supply preaching—and other activities. retired from the ministry in 1945 after 50 ye of service and resides with his wife in Palmy where he had his last pastorate (Palm Uniti Church, 1924-45).

Besides his supply work Dr. Billheimer d votes time to botany, stamp and Bible colle tions, and is an ardent fisherman.

He served on the staff of "The Lutheran" a was a delegate to the 1918 convention in C cago out of which came the ULCA.

Because of his many years of communi service the Palmyra Bicentennial recently vot to dedicate the religious portion of the 19 Bicentennial Book to Dr. Billheimer.

fe Scout Michael Craig is presented "for od and Country" medal by his mother, Mrs. illiam Craig, at First Church, Louisville. r. Craig and Pastor John H. Evans look on.

ENTUCKY-TENNESSEE

t. Stephen's Congregation Organized Near Louisville

By JAMES R. LING

LOUISVILLE, KY.—St. Stephen's Evangeli- l Lutheran Church, in Fern Creek, Ken- cky, was formally organized as a congre- tion of the Kentucky-Tennessee Synod on b. 7.

Dr. Gerard D. Busch, synod president, ficiated at the ceremony and preached for e chief service in the Fern Creek Com- unity Center.

Ages of the members of the new congre- tion range from 91 years to nine months. embers came from as far east as Switzer- nd and as far west as Oregon. The con- egation was organized with 73 adult embers and 38 children.

The Rev. Samuel P. Diehl, pastor of St. hn's Lutheran Church, Louisville, and esident of the Louisville Lutheran Minis- rial Association, preached at the afternoon rvice, when council was installed.

Services sponsored by Trinity Lutheran Church, Louisville, were begun in Fern Creek in 1956. In June 1959 the Board of American Missions assigned the Rev. Robert Hauss to the area as mission developer.

The new congregation is purchasing a seven-acre farm on Bardstown Road in suburban Louisville as the site for its future church. Plans call for a building program beginning in 1961.

SOUTH CAROLINA

Four Sons of Congregation Now at Southern Seminary

COLUMBIA—Mt. Tabor Church, West Columbia, has four young men of the congregation enrolled in Southern Seminary this year. They are Earl Jernigan and Luther Swicegood, juniors; Austin Robertson, Jr., middler, and Robert Addy, senior.

The pastor is the Rev. Dermont F. Swicegood, who is chairman of the South Carolina Synod's board of church vocations. Since 1951 three sons of Mt. Tabor have been ordained. They are Raymond E. Davis, with the Board of Parish Education, ULCA; George M. Rushe, pastor of St. Andrew's Church, Columbia, and Jerry C. Livingston, missionary to Japan.

Pastor Swicegood with Mt. Tabor's seminarians Jernigan, Addy, Swicegood, Robertson

PA.: LANCASTER

St. Peter's at Neffsville Dedicates Modern Building

By ERNEST J. HOH

LANCASTER—"We need a new church for the new world in which we have been projected since World War II," said Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, at dedication of the new St. Peter's Church in Neffsville on Feb. 28. The Rev. Ernest W. Huston is pastor.

A congregation of 600 attended the service. The new colonial-type church, designed by J. Alfred Hamme, is in tremendous contrast to the old village-type building used since 1906. The ample parking lot, Dr. Putman pointed out, is in itself evidence of the new day and new needs to be met.

PRE-LENTEN RETREAT of the Lancaster Conference was held on Feb. 29 at St. John Church, Columbia, the Rev. H. Jam Meyers, pastor. Dr. Edgar S. Brown, head of the ULCA Department of Worsh brought messages concerning the private votions of ministers.

DIRECTORS OF Lutheran Service of Lancaster Conference elected the Rev. Ray Evelan, associate pastor of Holy Trin Church, Lancaster, as its president. Un the leadership of the executive director, Rev. Henry K. Wohlgemuth, a number changes are being introduced in the w of inner missions.

Church Supports Missionaries

THE REV. LUTHER A. GOTWALD, chairm of the synodical committee on Foreign M sions, reports that Trinity Church, New H land, the Rev. Paul F. Walter, pastor, assumed two additional $600 units of s port of the Rev. and Mrs. Dennis Ko missionaries to Japan, bringing this cong gation's support to $1,800 per year.

WORSHIP SERVICES for the deaf in s language are held at St. Matthew's, L caster, on the first and third Sunday af noons monthly by the pastor, the Rev. D ald R. Gallion. He is assisted, on occasi by Seminarians John Hattery, John Coch and Donald Moser.

A mailing list containing the names 300 deaf persons on the territory of synod is centralized at this church monthly publications are sent out conc ing services for the deaf in the entire sy and in the Ministerium of Pennsylvani

MRS. RUTH K. LEIDICH became the woman to be elected to the church cou of St. Matthew's Church, Lancaster.

A correction to the recently published n concerning the new parish of Salem, Linc and Zion, Akron ("The Lutheran," Feb. must be made. The former pastor of Sal Lincoln, the Rev. Harold F. Minnich, states these two churches have united to form a parish, but will continue to worship in their church buildings. Salem, Lincoln, recently a fine new educational building.

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amily Mission Conducted

1 60 York Congregations

York—About 60 of the 80 churches of e York Conference conducted their Family ssion Feb. 21-24. Missioners included Dr. lter E. Bock, ULCA associate director of ngelism; Dr. Harry F. Baughman, presi- t of Lutheran Theological Seminary, Get- burg, and Dr. Robert E. Van Deusen, shington, D. C., secretary of the division public relations of the National Lutheran ncil.

n addition to the usual Sunday through ursday services, worship was conducted noon, Monday through Wednesday, in ist Church.

HE REV. FRANKLIN E. PATSCHKE, pastor St. Paul's, Thomasville, reports that the heran and the United Church of Christ gregations have approved arrangements the dissolution of the union church. A n study committee will implement the oval resolutions. The separation is the lt of several years of effort.

Missionaries Visit York Church

R. AND MRS. HERBERT STELLING, mis- aries to India partially supported by St. thew's Church, made their first visit to congregation Dec. 27, taking part in ch school and morning services. The ings are the fourth missionary family ally supported by St. Matthew's Church.

ture Takes a Back Seat

TTYSBURG — "Entertainment, art, cul- and enlightenment are only means to- fulfilling the economic objectives of ass media," said Dr. Joseph Bensman keynote address for Religious Emphasis at Gettysburg College, Feb. 14. Dr. nan, manager of consumer research at m Esty Co., New York advertising declared that as long as the object of ass communications industry is to de- a maximum audience at a minimum ultural factors must take a back seat.

1,600 Campers Expected At Sequanota This Year

By ROBERT G. SANDER

JOHNSTOWN — The registration goal is "1,600 in '60" at Camp Sequanota. This was the decision of the 30-member board at the annual meeting.

Sequanota is the leadership education camp of the East and West Allegheny Conferences, located near Jennerstown. In 1959, 1,447 campers attended Sequanota.

Robert G. Rose, of Johnstown, was

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The United States Public Health Service has published a booklet of vital interest to all who care about their hearing. This booklet, entitled "How to Protect Your Hearing," tells what can cause a loss of hearing, and how to guard against losing your hearing. It offers valuable suggestions to those who have suffered a hearing loss. It explains the problems of hearing difficulties in children. To obtain a free copy of this reliable, authoritative booklet, simply fill out the coupon below.

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CITY ZONE STATE

PA.: JOHNSTOWN . . .
elected new president of the board of directors. He succeeds William K. Good, who had served in this office since October 1949.

Alfred J. Furst of Johnstown was elected vice president. The Rev. H. Lee Hebel of Schellsburg was re-elected secretary, and E. M. Shaulis of Holsopple treasurer. Harry E. Mann of Clearfield, Kenneth R. Clapper of Altoona and Mr. Good were named to the executive committee. A 1960 budget of $71,500 was adopted.

Services for Deaf Held

WORSHIP SERVICES for the deaf in sign language are being held in both Allegheny conferences, under the direction of the committees on social missions. Services are held in First Church, Johnstown, on the third Sunday, and in First Church, Altoona, on the fourth Sunday of each month. Pasto Charles Chamberlain and Russell Crou have been conducting the services.

VACATION CHURCH SCHOOL teachers w receive help through a series of worksho to be held by the conference committees Christian education. Workshops have be announced for Trinity Church, Somers April 28; Bethany Church, Altoona, May and Trinity Church, Johnstown, May 9.

Specific instruction will be given f nursery, kindergarten, primary, junior, a intermediate-senior teachers. Pastors and v cation school directors will receive help planning the school at administrative se inars at Graeff Church, Cairnbrook, March 21 and at Christ Second Chur Altoona, on March 22.

Arms Are Not the Answer, Rufus Cornelsen Tells Rally

PHILADELPHIA — God's providence a time may make it possible for East a West to "accommodate to one anoth without armed conflict, Pastor Rufus Corn sen, social action director of the ULC Bo of Social Missions, told some 250 Phila phians at St. Mark's Church on Feb. He was principal speaker at a rally sp sored by the Lutheran Social Action F lowship in co-operation with the Board Inner Missions of the Ministerium of Pe sylvania.

Pastor Cornelsen's address was part "study for peace" emphasis scheduled this year. The department he heads at Board of Social Missions is currently paring a study paper on the Christian im cations of the nuclear arms race. "It is sible to persuade the nations to use o means than force to protect their self-in est," he said.

After Pastor Cornelsen's address, par pants formed small discussion groups made plans for further study of the topi their congregations. Pastor John E. of St. Jakobus Church, Philadelphia, chairman of the event.

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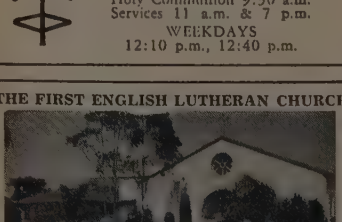
3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

Evangelism Rallies Held By Denver Area Churches

By OLIVER F. WEAVER

DENVER, COLO. — Evangelism Week was eld in the Denver area Feb. 14-17. Churches f the National Lutheran Council and the utheran Church—Missouri Synod took part. he theme was "Sharing the Faith in Christ." Speaking at two Sunday evening rallies ere the Rev. Edward Nervig, of Denver, d the Rev. Norman Temme, of New ork. Pastoral conferences were held Mon- y, Tuesday and Wednesday. Pastor emme spoke on "The Church and Public elations," the Rev. Carroll O. Charles oke on "Unique Problems of a New Type ciety," and Dr. Leeland C. Soker, presi- nt of the Rocky Mountain Synod, spoke "The Psychology of Unchurched People." Pastor Charles, of the urban church de- rtment of the ULC Board of American issions, meanwhile conducted a workshop NLC pastors on Feb. 15. He has been ing exploratory work on the Pacific Coast d in the mountain region.

Synod Convention at Albuquerque

DR. ALFRED L. BECK, president of the w York and New England Synod, will be ULCA representative at the Rocky ountain Synod convention to be held May 2 in St. Paul's Church, Albuquerque, w Mexico.

UNITED LUTHERAN CHURCH WOMEN of synod have been holding area work- ps on the theme "Working for Christ." etings were held at Hope Church, blo; Our Savior's Church, Alamogordo, M., and Grace Church, Casper, Wyo.

"SHOULD A MINISTER take part in politics?" trong answer to this frequent question been provided by the Rev. John H. berding, pastor of Epiphany Church, ver. He was elected last month as presi- of the Young Democrats of Denver. He served on the board of directors in 1959 and edited the group's monthly paper, *Vanguard.*

Summer Camp Plans Announced

RAINBOW TRAIL LUTHERAN CAMP has announced dates for nine week-long camping periods between June 25 and Sept. 3. About 100 men and women will be needed to staff the nine camps for juniors, intermediates, seniors and young adults. The synod camp is near Canon City, Colo., in the Sangre de Cristo mountains. The Rev. Donald C.

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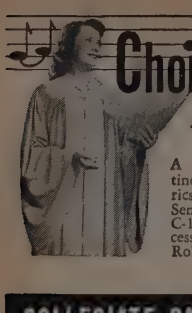

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Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

ROCKY MOUNTAIN . . .

Simonton, of Albuquerque, is the direc

KING OF GLORY CHURCH in Arvada Denver suburb, held first services in its building on Feb. 14. Dr. Paul H. A. No of the Augustana Church, preached, Synod President Soker brought greeti The Rev. Charles W. Hoemig is pastor.

LUTHERAN SERVICE SOCIETY of Colora representing all Lutheran churches, repo 140 children given direct service du 1959, and more than 60 placed for adopt

NEW PASTOR of Trinity Church, Boul the Rev. Jack William Lundin, was insta by President Soker on Feb. 21.

MILTON G. FIENE, of Lutheran Laym Movement, met with synod groups to plain the co-ordinated plan of assistance new missions with co-operation of the Bo of American Missions.

Rocky Mountain Synod men, organized "Mission Ten," have just collected $1,400 for Our Saviour's Church, just ganized in Salt Lake City. Started in 19 the group of volunteer laymen has tributed more than $11,000 to new missi

PACIFIC SOUTHWEST

New Buildings, Facilities Dedicated by Congregation

By LOUIS F. MERTZ

LOS ANGELES—Dedications of new bu ings and facilities were highlights of con gational life in the Pacific Southwest Sy during March.

A chapel was dedicated March 6 at Redeemer Church, Sacramento, the Walter M. Stuhr, Jr., pastor.

Synod President Carl V. Tambert cated a parish education building at Andrew's Church, San Mateo. The Edgar A. Doering is pastor.

Holy Nativity Church, Reseda, the Henry W. Reenstjerna, pastor, dedicate chapel on March 13.

Chapel and Sunday school unit will dedicated March 20 at Good Shep

hurch, Buena Park. The Rev. Howell oster is pastor of the mission congregation, hich has been meeting at Knott Berry arm amusement center since 1955.

Good Shepherd Church, Concord, Calif., ill dedicate its new building March 27. he Rev. Edward Sheldon is pastor.

GRACE CHURCH, Glen Avon, the Rev. rank Schmitt, pastor, broke ground for a hapel on Feb. 14.

ST. MARK'S CHURCH, San Francisco, is ob-rving two anniversaries this year with spe-al "missions." "Mission 66" denotes the niversary of the use of the present church ilding. In 1960 there will be extensive novations and repairs to the building. Mission 111," denoting the anniversary of e founding of the congregation, is an evan-lism effort to bring 111 members into urch membership. The Rev. Ross Hidy pastor.

THE CONGREGATION at Altadena has voted change its name from Altadena Lutheran urch to Christ the Shepherd Lutheran urch. Pastor is the Rev. Kenneth Hartz-m.

CHURCH COUNCILMEN of the synod's rthern Conference met for their annual rkshop Feb. 14 at St. Michael's Church, rkeley. Synod President Tambert spoke.

FOUR HUNDRED people attended the 15th nual meeting of the Lutheran Welfare vice of Northern California on Feb. 21 at enezer Church, San Francisco. Executive rector A. E. Syverud reported that the plaincy service had visited 9,847 indi-uals in the last year. The Rev. Ross Hidy San Francisco was guest speaker.

Notice of Meeting

he Court of Adjudication and Interpretation he United Lutheran Church in America will t at 10 A.M. on March 31 in Church House, Madison Avenue, New York. The convener obbin B. Wolf, of Pittsburgh. Matters on calendar are interpretation of Article XIII, tion 4 of the constitution (Recall or dis-al of ULCA officers), adoption of rules of cedure, and election of officers.

California Lutheran College Plans Opening in Sept., 1961

PLANS TO OPEN California Lutheran College in September, 1961, were reaffirmed by the Board of Regents at the January meeting. Freshmen and sophomore students will be admitted at that time; in 1962 junior courses will be added, and in 1963 the full four-year program will be under way.

Temporary buildings to be constructed in Mount Clef Village on the southern part of the college tract will be used at first. Permanent buildings will be erected later on the northern part. Living quarters are planned for approximately 200 students.

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DECEASED

DR. REGINALD W. DEITZ, 45, professor of church history at Gettysburg Seminary, died suddenly in New York on March 3. He was stricken while attending a theater after a day of conferences at the ULC Board of Higher Education, where he was assisting in the development of in-service training programs for pastors.

Born in Middleburg, N. Y., Dr. Deitz attended Hartwick College and Gettysburg Seminary, and was ordained by the New York Synod in 1938. He received the grees of master of sacred theology fr Gettysburg Seminary in 1940, master of from the University of Pennsylvania, doctor of philosophy from the same univ sity in 1958.

He served as assistant pastor of Lut Place Memorial Church, Washington, and pastor of Christ Church, Airmont, N. before 1942 when he became an editor the Board of Parish Education in Philad phia. From 1948 to 1951 he was pastor St. John's Church, Columbia, Pa.

In 1951 he was called to Gettysburg Se nary as assistant professor of church tory, and in 1956 became Maryland Sy professor of Christian history and Willi L. Glatfelter professor of church history.

He is survived by his wife, the form Margaret Pfeiffer; two sons, Paul H. Robert L.; his father, Dr. Raymond C. De of Penney Farms, Fla.; three brothers, Rev. Charles E. Deitz, of Massapequa P N. Y.; Raymond C. Deitz, Jr., and Will H. Deitz; and a sister, Mrs. Norman Ro

Funeral service was conducted Marc in the Church of the Abiding Presence, tysburg Seminary, by Dr. Robert W. Ko pastor of Christ Church, Gettysburg; Dwight F. Putman, president of the Cen Pennsylvania Synod; and Dr. Harry Baughman, president of the seminary. I ment was at Gettysburg.

THE REV. STANLEY HAVERLY, tired ULCA pastor, died Feb. 21 at Plain, N. Y.

Pastor Haverly was born in Berne, N was a graduate of Hartwick Seminary, was ordained by the former Hartwick Sy in 1906.

He served congregations in Gardners and Sharon, N. Y.; Spruce Run, N. J.; Raymertown, Nelliston, and Stone Ara N. Y. He retired in 1954.

Funeral service was conducted at Tr Church, Stone Arabia, Feb. 25 by Pa Theodore E. Hammer and Dr. Eugen Umberger, president of the Hartwick ference. Burial was at Berne, N. Y.

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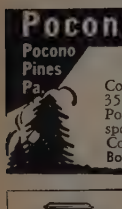

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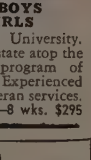

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DR. ROBERT R. FRITSCH, 80, profes-
or emeritus of English Bible at Muhlenberg
College, died Feb. 18 in Allentown, Pa.

A graduate of Muhlenberg, he held mas-
er of arts degrees from both Muhlenberg
nd Illinois Wesleyan Colleges. He received
he honorary degree of doctor of divinity
rom Wittenberg College in 1929.

Dr. Fritsch taught languages in Allen-
own High School from 1900 to 1907, when
e joined the Muhlenberg faculty. He re-
red in 1946. He was ordained by the East
ennsylvania Synod in 1915, and served as
astor of St. Joseph's Church, Allentown,
om 1916 to 1933.

Surviving him are his wife, the former
arrie M. Fehr; two children, Dr. Charles
. Fritsch, professor of Hebrew at Prince-
n University, and Mrs. Dorothy Anna
ortz, of Palmerton; two brothers, J. War-
n and Harry A. Fritsch, both of Allen-
wn; and two grandchildren.

Funeral service was conducted Feb. 22 in
gner Memorial Chapel, Muhlenberg Col-
ge, by Dr. Richard C. Klick and Dr. Henry
Pflum.

MRS. SARAH JAXHEIMER YERGER,
, wife of the Rev. Orlando S. Yerger, re-
ed ULC pastor, died Feb. 20 at Beth-
hem, Pa.

A native of Bethlehem, she married Pas-
Yerger in 1906 and served with him in
ndstrom, Minn.; Brooklyn, N. Y.; Long
lley, N. J.; Columbia and Lehighton, Pa.
In addition to her husband, she is survived
three daughters, Mrs. Ruth Bowman,
st Chester, Pa.; Mrs. Mary Corcoran,
odbury, N. J., and Mrs. Beatrice Christ-
n, Bethlehem; one son, Orlando, Jr., Al-
town, Pa., and three brothers, John L.
heimer, Bethlehem; Dr. Erwin R. Jax-
mer, Queens Village, N. Y., and Dr.
vid G. Jaxheimer, Rockville, Conn.

Funeral services were conducted at Beth-
em Feb. 25 by the Rev. Peter J. Dexnis,
tor of St. Peter's Church, Bethlehem, and
Rev. Jacob A. Longacre, pastor of St.
phen's Church, Bethlehem. Burial was in
rview Cemetery, Bethlehem.

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in conclusion

A ROAD I used to travel each day had a line down the middle so traffic would divide into two lanes each way. One night the road was resurfaced with black-top and for several days after that there was no center line. Traffic couldn't divide properly. Cars ran in three irregular lanes, with one side or the other getting squeezed. The day the new line appeared, everything went back to normal.

That illustrates our tendency to need clear-cut guidance, even though we won't admit it. How comforting it would be if all life's problems could be solved by black-and-white regulations coming from some never-failing authority. That's why dictators are gladly accepted by most people, until they prove that they too are fallible.

Some people claim we can answer all questions by turning to the Bible as the infallible rule book. I suspect that the article we publish this week, "For capital punishment" (*page 11*) is an example of such belief.

ACTUALLY, laws must keep changing from year to year to adjust themselves to changing situations. The U.S. Constitution would have failed long ago if it hadn't been flexible, allowing for fresh interpretation by the courts. Jews and Christians would have found it impossible to survive as part of society through these many centuries if they had been bound to unchanging laws in the Old Testament.

What really happens, of course, is that those who look on the Old Testament as a code of laws are highly selective regarding which laws to remember. According to the social legislation in Leviticus 25, for instance, all land was supposed to go back to its original ownership every 50 years. This would be an interesting experiment, especially to the American Indian, but it seems unlikely that it has ever been tried.

The Bible is of far greater importance to us than a book of laws. It brings us into the presence of God and forms a channel for his word to influence us. With this mighty resource we are strengthened to deal with our present situation.

THE OLD TESTAMENT law of vengeance ("an eye for an eye and a tooth for a tooth") authorized the family of a murdered person to track down the murderer and kill him. In a primitive society before policemen and law courts, this was the means of safeguarding life. Jesus gave a specific reinterpretation of this ancient law.

Many nations are now seeking some means of law enforcement which is not simply punishing the criminal. Both in the Canadian parliament and in the California legislature this month there are debates on dropping the death sentence.

To destroy a human life deliberately when no benefit for society is assured, is monstrous and barbaric. The argument must center, it seems to me, on whether the risk of this horrible death penalty actually frightens people away from committing crimes. There does not seem to be evidence that it has this result.

My own guess is that the spectacle of the government officially putting someone to death lowers the value of human life. It satisfies a savage streak in those who take gruesome pleasure in seeing others suffer. There is still much savagery in all of us, but inflicting the death penalty is one expression of it which we should be able to do without.

—ELSON RUFF

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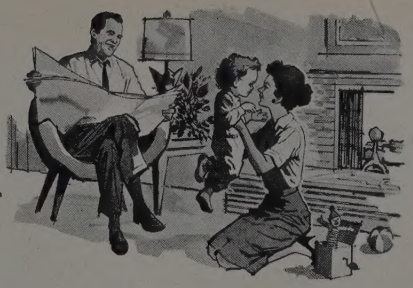

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